THE

[V]EDIC RELIGION

AND ITS EXPOUNDER

Swami Dayananda Saraswati.

BY

ZORAWAR SINGH NIGAMA.

Price Rupee One.

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Pleader ; Municipal Commissioner ; and

President, Arya Samaj,

ETAWAH.

Allahabad :

PRINTED AT THE LEADER PRESS.

1914.

least of those civilized countries where the school and the press vie with each other in popularizing and diffusing the scientific results of Physics, Chemistry, Geology, Biology, Astronomy, Anthropology and Sociology. It is in fact a scientific religion. The more the scientific truths are known, the deeper its influence becomes. Nearly all the other religions of the world consider Science at daggers drawn with Theology.

Professor Otto Pfleiderer, D. D., of Berlin, in his lecture 'The Religious Crisis of Our Age', delivered in London in the International Council of Unitarian and other Liberal Religious Thinkers and Workers, says :—

"The church doctrine has been so artificially compiled, in the course of ages, out of the materials of ancient mythology and philosophy, that the fundamental corrections required by modern science threaten the whole with ruin, unless a radical reconstruction be adopted in good time. Half measures, diplomatic concealments, can no longer avail. The assured results of science must be recognized without reserve ; ecclesiastical traditions which are in conflict with them must be dropped as dogmatic principles, *the permanent truth which no scientific* results can impair must be displayed."

"When the Copernican was substituted for the Ptolemoic astronomy, the theologians of the sixteenth century condemned the innovation

as a soul-destroying error. The beliocentric theory was fatal to the naive representation of the intercourse of man with God and exalted spirits. The earth was no more a fixed disc beneath the vault of heaven above, with hell yawning in the deap beneath. What, then, became of the upper dwelling of the blessed souls, and of the place of doom for the condemned? There was no place for the heaven from which Christ came down, the hell into which he descended, or the seat at God's right hand to which he went up through the sky, and from which he should return to judge the earth. The whole traditional scheme of redemption fell to pieces with the overthrow of the pre-Copernican universe."

"It is the axiom of physical science that every event in space and time stands under the absolute sovereignty of the law of causation. The chain of cause and effect, therefore, can never be interrupted by supernatural acts or 'miracles'. .... Against this conclusion, the ecclesiastical apologist still protects himself on the ground that the miraculous stories of the Bible are supported by the infallibility of inspiration, or at any rate by the trustworthiness of the evangelic witnesses. But at this point historical science steps in, with its methodical criticism of the documents and destroys the last prop of the traditional belief. It shows that our existing

Gospels were none of them composed by eye-witnesses of the life of Jesus. They are the work of men of the second and third Christian generation. They derived their materials from different sources, written and oral, whose manifold variations prove that these materials were shaped under the influence of creative imagination and popular legend."

A religion based on the laws governing the universe of matter and mind is sure to be free from the above-mentioned defects. The knowledge which it will propound will be all comprehensive, perfect, free from all errors and incapable of being amended or becoming obsolete in part or in whole. The doctrines which it will inculcate shall not be at variance with the laws of the material world nor opposed to the fundamental laws of the human mind.

Looked in this light, all the difficulty is removed, for no sensible man can ever contend for a single moment that the laws governing the universe of Matter and Mind are not as old as the world itself and are not immutable. But the real difficulty arises when the Swami asserts that the books that are at present given the name of the Vedas do contain those Laws and Principles.

How far his assertion is correct I leave it to the readers to decide after the perusal of the rough sketch given here.

There is no doubt that the Vedas are the oldest books in the library of mankind. "There exists no literary relic that carries us back to a more primitive state in the history of mankind than the Vedas."—(Chips from a German Workshop, Vol. 1, p. 4, by Professor MaxMuller).

"We can, therefore, place the Gathas (the oldest portions of the Zend Avesta) long after the oldest riks (Vedic Mantras). Rev. L. H. Mill's Translation of the Zend Avesta, part III, Introduction, p. 36).

The six great religions of the world are Mahomedanism, Christianity, Buddhism, Judaism, Zoroastrianism and Vedism. The other religions of the world are generally founded on one or more of them.

Christianity is older than Mahomedanism. Buddhism is older than Christianity.

According to the Bible itself, Moses, the reputed author of Pentateuch, received divine mission in 1491 B. C. But if we accept the other theory that Pentateuch was compiled by Ezra, then the period falls down to 450 B. C.

According to Dr. Spiegel Zoroaster or Zardusht, the writer of Zend Avesta and the founder of Zoroastrianism, lived in 1900 B. C. Aristotle and Eudoxus place his era as much as 6000 years before Plato; others say about 5000 years before

the Tragan war (Pliny's Historia Naturales, xxx, 1-31). Dr. Haug in his essays, p. 136, says :—"...... The beginning of the Zoroastrian literature would have to be placed as early as 2800 B.C. which would not in the least contradict the statements made by the Greeks about the age in which the founder of the Parsi religion was believed by them to have lived."

From the above quoted authorities we come to the fair conclusion that Vedism is the oldest religion of all.

A parsi gentleman, Khursedji Naseervai, Recording Secretary, T. S. Eastern Division, says, "pure Vedism and pure Zoroastrianism sprang up as a reformatory revolution against the corruptions which had obscured the primitive Vedic truths and which stood in the place of pure old religion to serve the purposes of priestcraft and despotism. Zoroaster did in the far off antiquity what the great and saintly Buddha did after him."—Zoroastrianism in the light of Theosophy, p. 63.

Another Parsi writer, Dr. S. A. Kapadia, in his recent book expresses a similar opinion that the mission of Zoroaster was only to restore the purity of 'the primitive Aryan religion' (the Teachings of Zoroastrianism and the philosophy of the Parsi Religion, pp. 16—17).

Mahashiya Ganga Prasadji, M. A., M. R. A. S., the learned author of the Fountain-Head of Religion, has very clearly shown that Zoroastrianism

and Buddhism are based on the Vedic religion and Judaism is based on Zoroastrianism. Christianity is based chiefly on Judaism and partly on Buddhism, and Mahomedanism is chiefly based upon Judaism. The space at my disposal does not allow me to treat this controversial and interesting subject at great length, I, therefore, ask my readers to read the Fountain-Head of Religion which may be had from the Arya Pratinidhi Sabha, for Re. 1.

Buddhism is the child of Vedism, and there is not a single new thing in it. In reality Buddha's teachings originally were not meant to be a new religion. When Gautama Buddha took his reform work, the noble teachings of the Vedic religion were forgotten by the people of Aryavarta. The custodians of the holy trust for humanity degraded themselves. Animal sacrifices and the oppression of the lower castes were corrupting the Aryan society. Under the cloak of religion all the unvedic rites and disgusting ceremonies were performed. Buddha's tender and loving heart could not bear it and his noble soul rebelled against it. He proclaimed the fruitlesseness of the Vedic rites because he found them *as then practised*, to be silly, meaningless, dead forms, attended with needless cruelty to animals and loss of life.

"....The Buddhist movement was the revolt of the higher Brahmanism against the lower." (Buddhism in Christendom by Arthur Lalie, p. 57.)

The five commandments which are obligatory on all Buddhist monks as well as laymen, are as follows :—

(1) Let not one kill any living.
(2) Let not one take what is not given to him.
(3) Let not one speak falsely.
(4) Let not one drink intoxicating drink.
(5) Let not one have unchaste sexual intercourse.

All of them are taken from the Vedic religion and these subjects are treated under the head of Yamas in this book. Nearly all the noblest teachings of Christ are derived from the teachings of Buddha, who, as we have already seen, drew his inspiration from the Vedic religion. The teaching of Buddha had penetrated the Semitic races and the Greek world long before the birth of Christ. Asoka's inscription of Girnor tells us that in his reign Buddhist preachers had gone to Syria to preach their religion. Pliny, a celebrated Roman historian, describes a religious sect called Essenes living in Palestine, about a century before Christ, who as modern researches have clearly shown, were a sect of Buddhist (*vide* Historia naturales, V, 17, quoted by Mr. R. C. Dutt in Ancient India, Vol II, p. 338). In Egypt also there was a Buddhistic sect called Therapeuts. Renant, the celebrated author of life of Jesus, says :—" The Therepeuts of Philo are a branch of the Essenes.

Their name appears to be but a Greek translation of that of the Essenes."

When Jesus was born, Buddhism prevailed in Palestine, Syria and Egypt. John, the Baptist, the fore-runner of Christ, was well-familiar with the doctrines of the Essenes. Some writers even maintain that he was an Essenes himself (*vide* Bunsen's Angel Messiah of Buddhists, Essenes and Christians, p. 49).

Some even go so far that the unknown period of Christ's life was spent in travels to India and Tibet. And there is no wonder if there is not a single noble sentiment in the New Testament which cannot be traced to the Vedic literature.

The two noble Christian maxims which teach us to do to others as we would, they should do unto us and to return good for evil are no new truths.

" As ye would that men should do to you, do ye also to them likewise."—Luke vi, 31.

" All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the Law. "—Mathew vii, 12.

" Hear thou a summary of righteousness, and ponder well the maxim : never do to other persons what would pain thyself."—Panchtantra iii 104.

"Do naught to others which if done to thee cause thee pain ; this is the sum of duty."— Mahabharata v, 1517.

"This is the sum of all righteousness—
Treat others, as thou would'st thyself be treated.
Do nothing to thy neighbour, while hereafter
Thou would'st not have thy neighbour do to thee.

In causing pleasure or in giving pain,
In doing good, or injury to others,
In granting, or refusing a request,
A man obtains a proper rule of action
By looking on his neighbour as himself."—Mahabharata xiii, 5571.

"Be not overcome of evil, but overcome evil with good."—Rom. xii, 21.

"Love your enemies, do good to them who hate you, bless them that curse you."—Luke vi, 27, 28 ; Math. v, 43, 44.

"Su-jano no yāte vairam para-bita-bud-dhir vināsha-kāle pi chbedi pi chandana-taruh surabbayati mukbam kutha-rasya." A good man who thinks only of benefiting his enemy has no feelings of hostility towards him even at the moment of being destroyed by him ; (just as) the Sandal tree at the moment of being cut down sheds perfume on the edge of the axe—Sir W. Jones affirms that this couplet was written three centuries B. C.

" Due hospitality should be shown even to foes who visit us as guests. The tree screens the man who fells it with its leaves."—Mahabh. xii, 5961.

" Conquer a man who never gives by gifts; subdue untruthful man by truthfulness; vanquish an angry man by gentleness; and overcome the evil man by goodness."—Mahabh. iii, 3253.

" Praise not the goodness of the grateful man who acts with kindness to his benefactor, he who does good to those who do him wrong, alone deserves the epithet of good."—Panahtantra, i, 277.

" Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."—St. Math. vii, 3.

" An evil-minded is quick to see his neighbour's faults, though small as mustard seed; but when he turns his eyes towards his own though large as Bilwa fruit, he now describes."—Mahabh. i, 3069.

" Take no thought for your life, what ye shall eat or what ye shall drink, ; nor yet for your body, what ye shall put on.........Behold the fowls of the air ; for they sow not, neither do they reap, nor gather into barns ; yet your heavenly father feedeth them.........Therefore take no thought, saying ' What shall we eat or what shall we drink ?' "—St. Math. vi, 25—31.

"Strive not too anxiously for a subsistence ; thy maker will provide thee sustenance ; no sooner is a human being born, then milk for his support streams from the breast. He by whose hand the swans were painted white. And parrots green, and peacocks many lived, will make provision for thy maintenance."—Hitopdesha i, 190-191.

"Give to every man that asketh of thee."—Luke vi, 30 ; Math. v, 42.

"Give something to a man who asks of you, according to your substance, ungrudgingly and with a cheerful heart."—Manu iv, 227.

"Let none reject the meanest suppliant or send him empty handed from his door."—Mahabh. xiii, 3212.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal."—St. Math. vi, 19-20.

"How can true happiness proceed from wealth, which in its acquisition causes pain, in loss, affliction and in abundance fully."—Hitopdesha, i, 192.

"But woe unto you that are rich ! for ye have received your consolation."—Luke vii, 24.

"How hardly shall they that have riches enter into the kingdom of God ! For it is easier for

a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."—Luke xviii, 24-27.

"Riches and pleasure are the root of evil; hold them not dear, encourage not their growth; they are aggressors hard to be subdued, destroyers of all knowledge and of truth."—Kiratajuniya, xi, 20.

"Enter ye in at the strait gate! for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it."—St. Mathew vii, 13-14.

"Heaven's gate is very narrow and minute; and it cannot be perceived by those foolish men who are blinded by vain illusions of the world. Its massive bolts are pride, passion, avarice and best."—Mahabh. xiv, 2784.

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hyprocrites do in the synagogues and in the streets......"—Mathew vi, 1-3, *vide* St. Mark, xii, 43.

"Just heaven is [not so pleased with costly gifts which are offered in hope of future recompense as with the merest trifle which is set apart

from honest gains, and is sanctified by faith."—Mahabh. xiv, 2788.

"The course of those who do good actions is not seen in the same manner as the track of birds that cleave the air and as the path of fish which skim the water are not seen."—Mahabh. xii, 6763.

An Aryan poet sings "This is mine, and that is thine, is the reckoning of the narrow-minded, but to the truly broad-minded the whole human race is but one family."—Panchtantra v, 38.

The Vedic Dharma which is a synthesis of all true religions tells every human being on earth, black, white, brown, red or yellow, that his present religion is a degenerate form of an ancient pure system of religion which was once world wide. Every religion purified of later accretions and excrescenses is an aspect of Vedic Dharma which is of course a combination of the loftiest elements in all religions plus something which is preserved in its purity only in the Vedas, the oldest scriptures of the human race and the Fountain-Head of all Truth.

Z. S. NIGAMA.

SWAMI DAYANANDA SARASWATI

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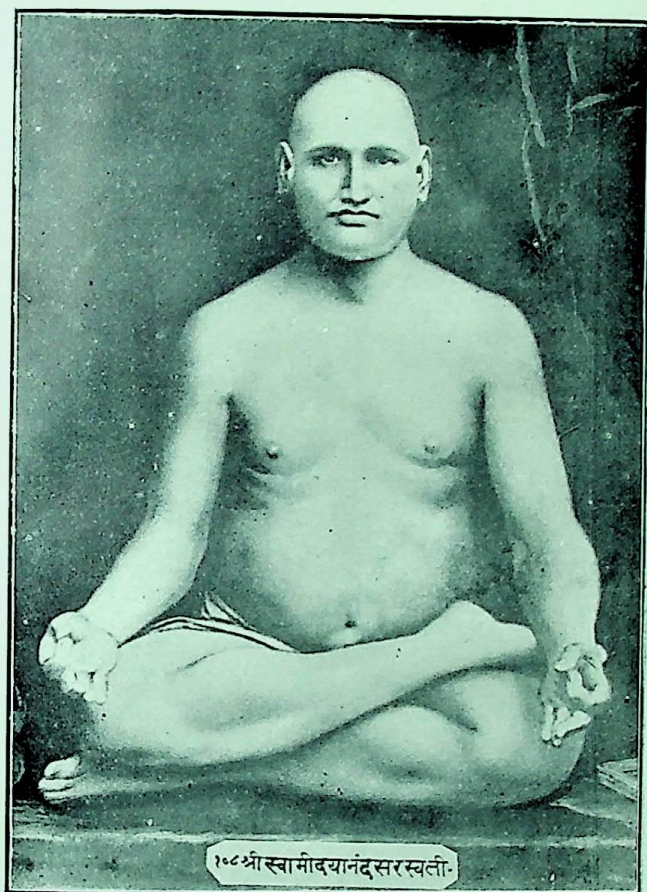
SWAMI DAYANAND SARASWATI.

Om!

LIFE:

BIRTH AND CHILDHOOD.

SWAMI DAYANANDA was born at Morvi* in Kathiawar (Guzerat) in 1824. His original name was Mool Shanker. His father, Amba Shanker, in addition to holding the office of Jernadar or Collector of Revenue, which was hereditary in the family, carried on a lucrative business as a banker and money-lender. He was also a proprietor of a large estate. In his eighth year Mool Shanker was invested with the sacred thread and his career as Brahmachari began

* The real birthplace of Swami Dayananda had not hitherto been located. That that place was in Morvi State, in Kathiawar, no one doubted; the village had not, however, been located. The *Arya Gazette*, the organ of the Arya Predashak Pirtinidhi Sabha, Punjab, Bluchistan and N.-W. F. Provinces, stated, on the authority of Lala Hans Raj, B. A., President, D. A.-V. College, Managing Committee, Lahore, that the place has at last been located. The name of the village is Tankara, in the Morvi State The Swami, it is stated, had an elder brother who died sometime after the Swami had left home for ever. The deceased brother's widow was sent to her father's house and lived there, and the relatives took possession of all the property that the deceased left. The selfish relatives would not let out any information about the village fearing that Swami Dayananda, who was known to be alive, might, on learning the news of his brother's death, return and claim the property.

The next six years were devoted to the study of Sanskrit Grammar and Vedas. Before he had entered his fourteenth year he had learnt by heart the whole of Ayurveda Sanhita, parts of the other Vedas and Shabda Rupavali. When Mool Shanker was in his sixteenth year, the sudden death of his beloved sister made a deep and lasting impression on his mind, and filled him with Vairagya.

A couple of years after, his uncle who was to him a guide, philosopher and friend, died suddenly of cholera. How to escape from the agonies of death and how to be above all feelings of pleasure and pain were the questions that now suggested themselves to young Mool Shanker. The solution of these problems became the ruling passion of his mind, and every one to whom he turned for a solution gave him to understand that the only means whereby death might be conquered was the practice of Yoga which could only be learnt after severe discipline under qualified Gurus who could only be found in their secluded retreats amidst sylvan solitudes. Accordingly Mool Shanker resolved on acquiring Yogic Siddhis, and with this end in view was waiting for an opportunity to renounce the joys of hearth and home in quest of immortality.

His father somehow got scent of his son's intention and thought of binding him down for ever

in adamantine chains of matrimonial life. Mool Shanker begged of his father not to tie the mill-stone round his neck till he had finished his education and proposed to go to Benares.

As a compromise he was sent to the family priest, a Pandit who resided at a village about eight miles from Morvi. One day Dayananda openly confessed to his teacher that he had no intention of ever marrying. The teacher reported this matter to his father and Daynanda was sent home. On coming home he found that preparations for his marriage were going on in right earnest and his protests were treated with disdain.

ESCAPE FROM WORLDLY SNARES.

Finding that nothing could turn his parents from their resolve, he one evening quietly quitted the parental roof never to return again. He continued his wanderings till at last he met a Sannyasi, named Lala Bhagat, who initiated him into the order of Naishthik Brahmacharees and gave him the name of Shhudh Chaitannya—the pure-souled. He changed his ordinary white garments for a reddish yellow (generally used by the Sannyasis). Soon after Shhudh Chaitannya, hearing that a religious fair would be held at Siddhapur went there, in the hope of finding some Yogi who would initiate him into the mysteries of Yoga. His father got wind of his whereabouts and with a party of Sepoys came to Siddhapur.

After several days' rigorous search the father found his son sitting among Sadhus. He at once caught the lad and tore his ochre coloured garb into shreds. Finding his father in a fit of uncontrollable anger, Dayananda fell at his feet imploring his pardon in all humility. The agitated father made him over to his Sowar with orders to keep a strict watch over him. At 4 A. M. the Sepoys fell asleep and the young aspirant after Yoga Vidya evading the watchman once again effected his deliverance from Samsara—this time for good—and resumed his wanderings in pursuit of his long cherished ideal.

He went to trackless jungles and insurmountable mountains to find some Rishi who could enlighten him on the dark problems of life and death. These places were not to be reached without encountering many dangers.

Under some of the Sannyasis he read several works on Vedant and other subjects. While roaming over the hills he came to a Mandir which was richly endowed. The Mahant of the monastery was very much impressed by the personality of Dayananda and offered him the Mahantship. Dayananda gave reply in these words, "I find you Sir, neither strive for, nor possess the knowledge of that for which I have discarded all temporal glory and that object is the acquisition of the secret knowledge, true erudition,

genuine Yoga, ultimately Mukti which can be attained only by the purity of one's soul and by the proper discharge of all the duties towards one's fellowmen and by striving for the alleviation of mankind." With these words he rejected the offer and again wandered from place to place in search of knowledge and Gurus. In his twenty-fourth year he was consecrated as Sannyasi by Swami Purnananda who gave him the staff of his order and named him Swami Dayananda Saraswati. Dayananda for some time studied with Swami Purananda and again resumed his wanderings in search of true Yogees.

Sometimes he would ascend the lofty mountains, at others he would descend into the deep valleys and search every nook and corner of the caves in dense forests. The adventures of Dayananda were not wholly fruitless. Though he nowhere met Rishis and men of high powers yet he did come in contact with advanced *Yogees* from whom he learnt a good deal.

He was of thirty-six years of age when he heard that a great Vedic scholar was keeping a school of his own at Muttra. Dayananda turned his footsteps towards Muttra. Swami Virijananda was a blind monk, an ardent ascetic and a profound Vedic scholar, whose knowledge of the Panini Grammar had won him a world-wide reputation. On the 14th November, 1860, Daya-

nanda went to him. That at such an advanced age he (Dayananda) should have been willing to sit at a master's feet and drink of the fountain of knowledge is the surest sign of the earnestness of his search after truth. The following first lesson was taught to Dayananda :—" Look here, Dayananda! Sanskrit Literature can be divided into two periods—the Anti-Mahabharata and the Post-Mahabharata. The doctrines embodied in the Anti-Mahabharata Literature clearly indicates the High water-mark of spiritual, moral and intellectual greatness reached at in ancient times by the Aryans. The books also in that period were composed by Rishis who led a noble life whose whole existence was one pillar of light and strength to erring humanity, and these books are a wholesome reading." " In the Post-Mahabharata period, however, the study of these works was neglected and intensely prejudiced, and narrow-minded men wrote books, the study of which became ruinous to the cause of Dharma. You therefore shall have to abjure those (that are the works of bad authors) and study only the Rishikrita Granthas (books written by Rishis)."

Dayananda, therefore, had to throw his Kaumudi into the Jamuna river. His education began from Varnucharanshiksha (education on pronunciation) and Swami Virijananda led him step by step to the Vedas.

During the time Dayananda had no means of subsistence. At first he lived on parched grams studying at night by the light of *chiraghs* which women put into the crevices of walls and which he collected together for the purpose. In course of time Pandit Amar Lal, being struck with the virtues of Dayananda, supplied him with food and books. Dayananda loved and served his teacher with his whole heart. He would sweep the floor, bring pitcher after pitcher of water from the Jamuna for his Guru and wash his clothes. Swami Virijananda, it is said, would frequently inflict punishment upon Dayananda. One day he dealt him such a blow with his stick as to seriously injure his hand. The only reply which Dayananda made is as follows :—"Most Holy Sir, you should not give yourself so much trouble on my account. My body is hard as iron and cannot feel much your stick. Your own delicate hands might suffer by the exertion and that would give me real pain." For about two years and a half he sat at his feet and drank deep at the fountains of immortal learning. At last the parting day came ; the Chela, after the fashion of the students of yore with a few cloves in his hands approached him to bid a farewell and said, "My revered Guru, I am a poor man and have nothing to give you." "No Dayananda", replied his Guru, "I am anxious that you should part with something that you possess." On receiving a reply in the affirm-

ative, Swami Virijananda said :—"Go thou, my disciple, and make a proper use of the education you have acquired. There is ignorance in the land, people do not know the right from the wrong; they wrangle about castes and creeds and neglect the study of the Vedas. Teach them to study the true books, to believe in one God and in one religion taught in the Vedas."

Dayananda, bowing down reverentially, took a vow that he would consecrate his life to the cause of the revival of the Vedic religion. The Guru once more gave him his blessings and permitted him to depart. How far Dayananda kept his word and how far he succeeded in redeeming that word is known to the world. Those who call Dayananda a revolutionary should remember that it was a blind Sannyasi, a hermit, an ascetic, a Yogi Swami that fired him with enthusiasm to hoist the flag of Om once more in the land of the Vedas. Both the Guru and the Chela did never sit at the feet of a Mazzine or a Garibaldi, but drew their aspiration from Kapila and Kanada. After name and fame they hankered not, for pelf and power they cared not. How can a revivalist who sincerely believed that the Vedas are revealed for the benefit of the whole human race be a revolutionary? How could he who renounced all the joys and comforts of home, early in life to solve great problems of life, who worked day and night without rest or repose for the cause of Dharma,

be a revolutionary? Would a Rishi, who peremptorily refused to accept the Mahantship, ever think of gaining empires and founding kingdoms? His enemies plot against his life, poison is administered to him and they are put in his power, but he intercedes for their liberation and says, "I have come to relieve men from bondage, not to put them in it." Could an ascetic who blessed those that cursed him, ever harbour feelings of enmity towards this or that nation? The first tour of this altruistic and *patriotic* Sannyasi covers four years. During this period he visited several places and often came in collision with orthodox Pandits. Hardwar is a place most sacred to the Hindus. Its situation also almost at the foot of the Himalayas adds to its grace. Once in twelve years a great fair called the Kumbh Mela is held here, when millions of men flock together from all parts of India to take their ablutions with a belief to purify their souls of all their sins and to obtain a passport to Heaven. Dayananda went in the Kumbh Mela of 1867, and the solitary man had the moral courage to denounce in the strongest possible terms the dogmas and beliefs common to Pauranic Hinduism in the presence of Rajahs and Maharajahs, Pandits and Sannyasis who came there to have a bath in the Ganges. Many notables came to see Dayananda, and Maharajah Ranbir Singh of Jammu and Kashmere was one of

them. But the Kumbh fair left the saddest impression on the mind of the Swami. So much idolatry and so much degrading and debasing adoration of the temporal, so much chicanery and fraud, so much of all that is low and mean he had never before seen in one single spot and his soul sickened at the sight. Could one individual correct the perverted judgment of the millions, could he cope with any success with the hydra-headed monster of unwisdom and delusion?

The spectre of doubt rose in Dayananda's mind, but the fit of despondency did not last long and he exclaimed, " I must go on, all that I need is more force—moral and spiritual force—that comes from thought austerity, from spiritual discipline (*tapa*)." So he distributed all he had in the shape of clothes and utensils among his followers and retired into solitude for further contemplation and perfection of character, emerging from his place of retirement after two and a half years. In the course of his wanderings, Dayananda reached Cawnpore in July, 1869. A public debate was arranged by the orthodox party. Mr. W. Thaire, the Joint Magistrate of Cawnpore, who was a Sanskrit scholar of no mean repute was offered the chair and like a true Britisher he readily accepted it. The meeting came off on the 31st July and though the orthodox party endeavoured to claim victory for themselves,

Mr. W. Thaire wrote the following note when his opinion was solicited :—

"GENTLEMEN,—At the time in question I decided in favour of Swami Dayananda Saraswati Faqir and I believe his arguments are in accordance with the Vedas. I think he won the day, if you wish I will give you my reasons for my decision in a few days.

"Yours obediently,

"*Cawnpore.* (Sd.) W. THAIRE."

The effect of this controversy upon the public can be ascertained by the following editorial which appeared in the *Shola-i-Toor* of 3rd August, 1869 :—

"Through the wholesome influence of the Swami's company many people have commenced throwing their idols into the Ganges.—The Ojha has therefore issued a notice declaring that the practice is objectionable according to the Hindu Shastras and adding that whoever be disposed to throw idols into the river, the same should have them sent to the said Ojha and not incur the penalty attending the sin of throwing them into the river." On 23rd October, 1869, Dayananda reached Benares, the centre of orthodoxy, surrounded the walls of the fortress of priestly supremacy and peremptorily and insistently demanded surrender and began the bombardment

of the impregnable orthodox position with bombs carefully selected from the armoury of the Vedic Literature. The pillars of orthodoxy were keenly alive to the sense of great danger which awaited them.

Even the Maharajah of Benares consulted the Pandit to devise means of averting the danger. On 17th November a debate took place between Dayananda and great Sanskrit scholars helped by the Maharajah. The orthodox party used unfair means and raised a hue and cry that Dayananda is defeated. The *Hindu Patriot* published the following :—

" The stronghold of Hindu idolatry and bigotry which according to Hindu mythology stands on the trident of Shiva and is therefore not liable to the influence of earthquakes, has lately been shaken to its foundation by the appearance of a sage from Guzerat. The name of this great personage is Dayananda Saraswati. He has come with the avowed object of giving a death-blow to the present system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard and styles Puranas as cunningly devised fables—the inventions of some shrewd Brahmans in a later period for the subservience of their selfish motives. The Vedas, says he, entirely ignore idol worship, and he challenges the Pandits and great men of Benares to meet him in argu-

ment. Sometime ago the Maharajah of Ramnagar held a meeting in which he invited the great Pandits and elite of Benares. A curious and protracted logomachi took place between Dayananda and the Pandits, but the latter, notwithstanding their boasted learning and deep insight into the Shastras, met with a signal discomfiture. Finding it impossible to overcome the great man by a regular discussion the Pandits resorted to the adoption of sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that savoured of idolatry saying that it was a text from the Vedas. The latter was pondering over it, when the host of Pandits headed by the Maharajah himself clapped their hands, signifying the defeat of Dayananda. Though mortified greatly at the unmanly conduct and bad treatment of the Maharajah, Dayananda Swami has not lost courage. He is still waging the religious warfare. Though alone he stands undaunted in the midst of a host of opponents. He has the shield of truth to protect him and his banner of victory is waving in the air. Dayananda has lately published a pamphlet '*Satya Dharma Vichar*' containing particulars of the said religious contest and has issued a circular calling in the Pandits of Benares to show the part of the Vedas which sanctions idol worship. No one has ventured to make his appearance." Some extracts from the '*Christian Intelligencer*', Benares, will

not be uninteresting :—" The fame of the reformer who lately put the whole city of Benares into commotion seems to have gone abroad.........The name of the reformer is Swami Dayananda Saraswati. He is a fine looking man, large and well-proportioned, his face specially expressive of much intelligence. His outward appearance is that of a religious beggar, almost entirely naked and besmeared with the ash (Bhasma). He speaks Sanskrit fluently, never stopping while speaking. He is a good reasoner ......He is well versed in the Vedas. He devoted himself entirely to the study of the Vedas from his 11th year and thus he is more practically conversant with them than most, if not all, of the great Pandits of Benares, who only know them as secondary subject. This is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas, and free from the trammels of traditional interpretation. The standard commentary of the famous Sayanacharya is held of little account by him. It can be no wonder, therefore, that his Vedic studies conducted in that spirit led him to the conviction that almost the whole of the comparatively modern Hinduism is inactive and irreconcilable contradiction with the Vedas." "Being of an active character he determined not to keep his conviction to himself but to impart it to his countrymen and to try to effect an entire reform of the Hindu

society. Briefly his object is to place the Hindu society exactly in the state it was two thousand years ago, *i.e.*, at the time when there existed none of the six schools of philosophy and not one of the eighteen Puranas, the source of modern Hinduism with its caste and idolatry, and the Vedas and the Vedic Religion alone were in the ascendant when one God only was adored."...... "......The Vedic period cannot be brought back, it is dead and gone, it cannot be resuscitated. The conditions which may now be brought about must be different more or less. We have hopes that the Christian religion will now spread. At all events the religion that will now spread will be superior to the present idolatry and the restrictions of caste."... "......I went to see him with the prince of Bharatpore and one or two Pandits. The excitement was then at its height. The whole of the Brahmanic and educated population of Benares seemed to flock to him... ...The intensity of the excitement induced the Rajah of Benares in concert with his court Pandits and other men of influence to arrange a public disputation with him and the orthodox party in order to allay the excitement by a defeat of the reformer. But I fear there was a determination from the beginning that they would win the day by any means whether foul or fair. The disputation took place on the 17th of November, it lasted from 3 to 7 P. M., the

Rajah himself was present and presided. The great Vedantist, the leader of the party of Pandits—I mean Vishuddanand Gaur Swami who is said never to have left his retreat before, came out from his place on the bank of the Ganges to assist the Hindus with his erudition and to urge them on to victory. This shows how greatly the reformer was feared by these people. All the famous Pandits were present ......There was no disturbance except that at the last, the Hindu party gave a shout indicative of their unfairly acquired victory."......

On representation or rather misrepresentation of the orthodox party the District Magistrate of Benares stopped his lectures. The *Pioneer* took up the cause of the solitary reformer and the Supreme Government rescinded the order of the Magistrate by wire. The orthodox party thereupon set afloat the rumour that he was an emissary of the Government deputed to convert the Hindus to Christianity by slow degrees and gradual steps. From Benares Dayananda went to the Kumbh fair at Allahabad and afterwards visited Mirzapur, Kasganj, Patna and Bhagalpur. He was at the last mentioned place, when he received a letter from B. Chandra Shikar Sen, Barrister-at-law, inviting him to Calcutta. On 15th December, 1872, he reached there—his stay at the metropolis though not long, was eventful. He delivered many lectures there in Sanskrit.

At the suggestion of Babu Keshav Chandra Sen of Brahma Samaj, Dayananda henceforward began to deliver his lectures in Arya Bhasha instead of in Sanskrit, as his teachings were misinterpreted by the translators. Leaving Calcutta on 1st April, 1873, he arrived at Hugli where he held a debate with Pandit Tara Charan on idolatry. He thence proceeded to Cawnpore and Farrukhabad where he had an interview with Sir William Muir, the Lieutenant-Governor of North-Western Provinces whom he addressed on necessity of cow-protection in an agricultural country like India. He visited several places in North-Western Provinces (now United Provinces). At Muttra he gave challenge to local Pandits to prove idolatry from the Vedas but none durst come forward. At Aligarh he was cordially received by Sir Syed Ahmad who evinced much interest in his mission.

When Swami Dayananda arrived at Brindaban, the Rath fair on the Brahma Utsav was about to take place. Thousands of pilgrims from the most distant parts of India had flocked there. Dayananda sent a challenge to Rangacharya to support idolatry on the authority of the Vedas—Rangacharya postponed the acceptance of the challenge—Dayananda began to expose the Un-Vedic institutions and usages in the very thick of the fair. Some four years ago when I went to

Brindaban, my guide pointed me out the place where the Swami had put up and informed me that when Dayananda continued his lectures against idolatry, Rangacharya sent for one Hardeo Babu, presented him a shawl and fifty rupees to get rid of the nasty preacher.

On the same evening Hardeo Babu with a large number of *badmashes* armed with *lathis* surrounded the Swami's residence and abused him very much and told him that he would be killed if he would stay any more. In the morning no trace of Swami Dayananda could be found. My guide, who was a Brahman, told all this with great pride and satisfaction. On 10th April, 1875, Dayananda, while in Bombay, established a society under the name of the Arya Samaj. The seed sown in 1875 has developed itself into a mighty tree and its branches to-day are spreading far and wide under the shade of which many a weary traveller can hope to get rest and repose. The Swami visited Delhi in 1877 to see the Grand Durbar.

From Delhi he went to Ludhiana and thence to Lahore. On 28th June, 1877, a Samaj was established with some men of light as members and office-bearers. The original rules framed by the Bombay Samaj were revised and ten rules were framed, which are now recognized by all the Arya Samajists and which are given at the end of the book.

Swami Dayananda then undertook long journeys and visited several towns in the Punjab as Ferozepore, Rawal-Pindi, Jhelum, Guzerat, Wazirabad, Gujranwala, Multan, Amritsar, Gurdaspur, Jullander. Wherever he went he delivered lectures, held debates, and as a result thereof many Samajes were established. After some communication the Theosophical Society was amalgamated with the Arya Samaj. The letter which was sent from America is as follows :—

NEW YORK, *22nd May, 1878.*

To—The Chief of the Arya Samaj.

" Honoured Sir,—I respectfully beg to inform you that a meeting of this Society held at New York, on 22nd May, 1878, it was upon motion of Vice-president, seconded by the corresponding Secretary, H. P. Blavotsky, unanimously resolved that the society accept the proposal of the Arya Samaj to unite with itself, and the title of this society be changed to 'Theosophical Society of the Arya Samaj of Arya Varta.'

"Resolved, that the Theosophical Society for itself and branches in America, Europe and elsewhere recognize hereby Swami Dayananda Saraswati Pandit, founder of the Arya Samaj, as its lawful director and chief." 'I am waiting for your consent and for any instructions which you may kindly send me.'

(Sd.) AUGUSTUS GUSHAM,
Recording Secretary.

The British Theosophical Society also issued on 27th June, 1878, its first circular as the "British Theosophical Society of the Arya Samaj of Arya Varta." The fourth item of this circular possesses great historical interest inasmuch as it lays down in quite unequivocal terms the aims and objects of the society. "The society is in connection with the Arya Samaj of Arya Varta, the main object of which society is to elevate by a true spiritual education mankind out of degenerate idolatorous and impure forms of worship, wherever prevalent." In spite of this clear proof of the main object of the Arya Samaj the enemies, having selfish motives in view, tried to have the reformed church uprooted by exciting Government officials and calling it a political and seditious body. The reason is not far to seek. With the establishment of the Arya Samaj not only Hindu converts to Islam and Christianity began to be reclaimed, but even the descendants of Mohammad and Christians of European birth began to be admitted to the fold of the Arya Samaj. The Arya Samaj has excited hostilities all round by its aggressive propaganda and militant methods. All the opponents of the Samaj—the orthodox Hindu "Pope" robbed of his perquisites, the Musalman with his fanatic notions, deprived of the prospect of entering heaven by converting non-Mahomedans, the Christian shepherd deprived of the flock—have their respective grievances

against the society whose object is world-wide reform. In order to gain their own object they thought it fit to create feelings against the Infant Church on political grounds, if nothing else. It is an open secret that they succeeded to some extent, though eventually exposed. The truth triumphed in the end.

Mr. A. J. DAVIS OF AMERICA says:—"To restore primitive Arya religion to its first pure state, was the fire, in the furnace called 'Arya Samaj.'. which started and burned brightly in the bosom of that inspired son of God in India—DAYANANDA SARASWATI..................... Hindus and Musalmans ran together to extinguish the consuming fire which was flaming on all sides with a fierceness that was never dreamt of by the first kindler Dayananda. And Christians too whose altar fires and sacred candles were originally lighted in the dreamy East joined Moslem and Hindu in the efforts to extinguish the new light of Asia. But the heavenly fire increased and propagated itself........"

Mr. H. W. NEVINSON in his '*New Spirit in India*' writes:—"Perhaps unhappily for his cause Dayananda did not confine himself to the purgation of Hindu superstitions and social abuses but was equally vehement in his attacks upon the unworthy conditions and compromises that have gathered round Christianity and Islam and to his success in interrupting the process of conversion

among Hindus. We may trace the marked hostility with which Christian and Mahomedan missionaries have always regarded the Samaj."

In 1879, Colonel M. S. Olcott and Madam Blavotsky came to India to see Dayananda and met him at Saharanpur. In 1880 they paid him visits at Meerut. They again came to see him in 1881 in Bombay. After this meeting the connection was severed for reasons which are well-known, but for want of space we do not wish to discuss the subject any more.

In 1878, the Swami left the Panjab for the United Provinces and many Samajes were started and several debates were conducted with the Hindus, Christians and Mahomedans.

On 10th of March, 1891, his long tour in Rajputana commenced. He stayed for some time in Udaipur where the Maharajah used to see him daily and read with him. The Paropkarni Sabha Benevolent Society' was also established here.

In March, 1883, he went to Shahpura in response to an invitation sent by the Chief of Shahpura.

Maharajah Pratap Singh wrote to the Swami on behalf of Maharajah Jaswant Singh, his sovereign and brother, to visit the Rahtore state. The Swami accompanied by Lakshman Rao Deshmukh, C. S. I., Collector of Khandesh district, who

wanted to study Yoga Shastra, reached Jodhpur at the end of May, 1883. When he reached the place a hideous spectacle presented itself to his gaze. The scions of the illustrious Rajput families were given to revelry and dissipation. Oppression and injustice were the order of the day. The palace was governed by a prostitute named Nanhi Jan and the Maharajah was a mere puppet in her hands. The state was misruled by the favourites of this woman of ill-fame. A few lectures from Dayananda and there was a wide stir in the state. The Swami one evening came to see the Maharajah. His Highness was enjoying the company of Nanhi Jan. He beheld the Swami approach and ordered Nanhi Jan to withdraw. The attendants placed her in a Sedan chair and were about to move off. When the chair swayed down to one side with unequal weight and no additional men being near, his Highness became one for the time and put his own hand to the conveyance to steady it. Swami Dayananda saw the scene. Full of indignation he cried out, " Alas! That a bitch should share the embraces of a lion. If such associations should not result in the birth of dogs, what else should they result in?" His Highness received this merited rebuke in silence and with a bowed head.

But Nanhi Jan was very much enraged. Faizullah Khan, the minister, said to the Swami one day :—" If it were a Mahomedan Government now you would not live to preach such things."

To which the Swami calmly replied, "If it were so, I would set two Rajputs at your heels."

On 29th September a slow but deadly poison was administered to the Swami which, in the opinion of Dr. Pir Imam Ali of Ajmere who came to treat Dayananda, was arsenic. During his illness he was removed to Abu and thence to Ajmere where in spite of best medical aid his condition grew worse day by day. On 30th October the day of his death he had *mundan* and bath and asked the people around him to leave him alone. The death scene was the happiest. The Swami offered a prayer to the Almighty in Sanskrit which gradually changed into Hindi.

He then said "Merciful and Almighty Lord such is Your will and let Thine will be fulfilled." No sooner had these words been uttered, then his pure great soul left mortal coil.

Swami Dayananda had foreseen his death and had prophesied several years before that he would not see 1884. The *Theosophist*, December, 1883, says :—".........To this we answer that he had foreseen his death, and so far back as two years ago. Two copies of his will sent by him at the time to Colonel Olcott and to the editor of the *Theosophist* respectively are a good proof of it. He told us repeatedly at Meerut he would never see 1884.

Swami Dayananda was a man of gigantic built. He was over 6 feet and had a compact well-knit body. It is admitted even by his adversaries that he possessed a spotless and an unexceptionable character. Harmonious development of his body, mind and soul indicates what an Aditya Brahmachari is capable of doing and achieving.

For the sake of intellectual development he did not neglect his body. If his body was strong and healthy, his intellect was bright, fine and gigantic. If his frame was well-knit and muscular, his reasoning faculties were developed to perfection. His memory was remarkably strong. He had a broad and expansive forehead considerably protending forward which unmistakably indicated his possession of an intellect of the highest order. His voice was clear and loud, well-calculated to give expression to every shade of feeling. He was the most self-possessed of men. His love of truth has no bound. He never compromised with untruth. The late Maharajah Sajjan Singh of Udaipur offered him immense wealth, power and influence on consideration that he would just a little compromise his position in the eye of the world, but the sincere monk withstood the temptation and changed not his attitude. The Brahmans of India proposed to make him their guide if only he were to renounce preaching against idolatry, but he rejected their offer with disdain. He was fearless in the extreme. He was mag-

nanimous and forgiving. Attempts after attempts were made against his life but he always forgave his enemies. He used to say "I have come to relieve men from bondage and not to put them in it."

His large heart burst within him seeing the grief of the orphan, the misery of the poor and the degradation of the fair sex. Now the Arya Samaj is the greatest advocate and friend of the orphans; the poor and women, for the Swami lived for them and worked for them. He detested hyporcrisy and hated abuses. He was righteously indignant but never meanly insulting. He preached self-sacrifice and self-help and practised self-abnegation. His sole end and aim of life had been to revive the Vedic religion and not to create any new creed as is sometimes misundersood by his opponents. He advised the Arya Samajists to call themselves the followers of the Vedic religion and not of Dayananda. Inspite of his being an inspirer of the Arya Samaj movement when he was offered the presidentship of the premier Samaj in the Punjab, he declined the offer and was content with being merely enlisted as an ordinary member.

Swami Dayananda is the author of a prodigious mass of literature, distinguished for its simple pure and elevated diction, for its bold uncompromising upholding of truth, for its loftiness of tone and its depth and profundity of thought.

The following are some of his most important works :—

(1) *The Satyartha Prakash*—(The light of truth). This book is his *magnum opus.* It was originally written in Arya Bhasha and now it is translated in many other Indian Vernacular languages as Gujrati, Marhatti, Bengali, Tamil, Telugu, Canarese and Urdu. There are two English translations also.

(2) *The Rig Veda Bhashya Bhoomika*—An introduction to the study of the Vedas.

(3) *The Sanskar Vidhi*—A book of rituals and ceremonials.

(4) *The Vedanga Prakash*--A treatise on Sanskrit grammar in 16 volumes, the study of which is indispensible in understanding and interpreting the Vedas.

(5) *The Gokarunanidhi*—A book which treats of the advantages of cow protection in India.

(6) *The Pancha Mahayajna Vidhi*—It deals with the five great duties to be discharged daily by every house-holder.

(7) The voluminous commentary on the *Yajur Veda*, both in Arya Bhasha and Sanskrit.

(8) The commentary on *Rig Veda*, both in Arya Bhasha and Sanskrit which remained unfinished owing to the premature death of Swamiji.

(9) *The Aryayoddesh Ratanmala*—A highly useful little book, embodying the essence of much of the Shastric teaching.

(10) *The Aryabhivinaya*—A collection of Vedic hymns with true translation for prayer.

OM.

The *Arya Samaj* or "the Vedic religion is a cosmopoliton and universal religion for all mankind without any distinction of caste, nationality or country. The Christianity as embodied in the high ideals of Christ it claims as its own, the Islam so far as it proclaims peace and good-will to true believers and ordains submission to the will of God it recognises as really its own truths only clothed in a different language; the personal purity, the resignation and the ethical loftiness of Buddhism are, as a matter of fact, borrowed from it. It preaches the religion of universal brotherhood not only of men but all sentient beings and fatherhood of God. Its prime object is to do *opkar* to the world, *i.e.*, to promote physical, spiritual and social good.. It inculcates that everyone should not be content with promoting his own good only; on the contrary he should look for his own good in promoting the good of all and that he should ever be ready to accept truth and to renounce untruth and that his conduct towards all should be actuated by love, righteousness and justice. In the words of the Swami, the Vedic religion is based on universal and all embracing principles which have always been admitted as true by mankind, which are admitted as such at present and which will continue to command the allegiance of mankind in the ages to come.

Hence it is that the religion in question is called the primeval eternal religion, which means that it is above the hostility of all human creeds whatsoever."

Parmatma (God), *Jivatma* (conscious life—principle—soul), and *Prakriti* (material cause) are three eternal entities. "The *Prakriti*, the soul, and *Parmatma*, all three are eternal, they were never born nor shall they be ever born. These three are the cause of the universe having themselves no cause." *Shaveteshawetropinashad*, IV—5.

Parmatma (God).

God, so far as He is related to mind, is not an impersonal essence but a Personal, Moral, Governor of the Universe. He is true Existence, Intelligence, and Bliss (*Satchitananda*). He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy. He is the Author of the phenomenal world, supports and ends it. He bestows on individual souls the fruits of their *karmas* (actions) with absolute justice. He is the Primordial root—the eternal unseen Sustainer of all true knowledge and of objects made known by true knowledge—aye of all these.

Jivatma (SOUL).

Jivatma (Soul-conscious life principle) is the second eternal entity. It is intelligence, pure, holy, immortal, righteous and the like by nature. The propagation and preservation of its species, the acquisition of knowledge and the prosecution of scientific researches and other finite actions, good as well as bad, belong to the conscious life-principle. Its attributes are :—

(1) *Ichcha*—Desire—a longing for pleasurable objects.

(2) *Dvesha*—Aversion, repugnance towards pain, hatred.

(3) *Prayatna*—Effort, conscious exertion to gain one's end and power.

(4) *Sukha*—Pleasurable feeling, happiness.

(5) *Dukha*—Painful feeling, lamentation, unpleasantness.

(6) *Jnana*—Finite knowledge, discrimination, discernment.

(7) *Prana*—Expiration.

(8) *Apana*—Inspiration.

(9) *Nimesha*—Imitation, closing of the eye-lids.

(10) *Ummesh*—Opening of the eye-lids.

(11) *Manan*—Determination, memory, affirmation.

(12) *Gati*—Movement.

(13) *Indraya*—Activity of the senses.

(14) *Antara-Vikara*—Internal, modifications or organic feelings ; hunger, thirst, enthusiasm, dejection and the like.

"This intelligent soul is neither born nor dies, nor was it ever made out of anything, nor anything can be made out of it. It is uncreated, eternal and does not perish at the dissolution of the body."—*Kath Upanishada*—I, 2, 18. Soul is a free agent, *i. e.*, it is quite independent in its actions, but it is dependent to the laws of God in receiving rewards and punishment for its good and bad actions.

The Vedic doctrine is that nothing can be produced out of nothing, and that no real existing thing can be completely annihilated.

Prakriti.

Prakriti (material cause) is the third eternal entity. It is the material cause of the phenomenal world. It is neither possessed of bliss nor of intelligence. It has three *Gunas*—*Tamas*, *Rajas*, *Sattva*. Matter cannot be thought of without these *Gunas* which are the very materiality of the matter.

Tamas is resistance, stability what is called in science the inertia of matter. Matter takes form from it.

Rajas is motion, the capacity of every particle to change its place and the necessity of so changing it unless prevented, in scientific phrase this is motion inherent in matter.

Sattva is rythm, 'the limiting of movement to an equal distance in an equal time on each side of a fixed point, the power and necessity of what is, in scientific phrase termed vibration.' Hence every particle of matter has resistance, motion and rythm. All the qualities found in matter arise from the interaction of these three *Gunas*. The endless variety of attributes found in the universe is produced from their endless permutations and combinations.

The predominance of *Tamas* in a body gives rigidity and immovability.

The predominance of *Rajas* gives unregulated hasty movement, restlessness and excess of activity

The predominance of *Sattva* gives harmony, controlled rythmical movement, order, beauty.

Matter and soul are simple and elementary substances and not made up of any simpler thing or things. They could not have been created out of nothing. They are therefore eternal substances existing from all eternity, and incapable of annihilation. Both of them are the actors in the phenomenal universe and God supervises and rules over them. This fact is very beautifully explained in the Riga Veda.

"Two co-eternal spirits (*Jivatma* and *Parmatma*) reside in the equally eternal matter like two coeval and friendly birds perching on the same tree. One of these two (*viz*., the finite

soul) tastes of the fruit of this tree (*i. e.*, feels pleasure and pain which are incidental to the soul's union with a body); while the other (*i. e.*, God) simply watches or supervises without eating the fruit (*i. e.*, He rules the world without being subject to its joys and sorrows)".—*Riga Veda* I, 164—20.

THE VEDAS.

The Vedas are considered by the Arya Samaj as a revelation from God and the source of all true knowledge. The four Sanhitas—Rig, Yajur, Sama and Atherva are believed to have been communicated by God to mankind. The Vedas revealed in the beginning of creation were not in the form of books. They were communicated by God through the minds of Agni, Vayu, Aditya and Angiras—four sages who owing to their consummate excellence and purity of their actions were the best deserving persons.

* The knowledge which the Vedas propound is (1) All comprehensive and perfect, free from all error and incapable of being amended or becoming obsolete in part or in whole. (2) The truths which they reveal and the doctrine they preach, are not at variance with the laws of the material world nor opposed to the fundamental

* The Vedas are the oldest books in the library of mankind Professor MaxMuller in his 'Chips from a German Work shop', vol. 1, p. 4, says :—"There exists no literary relic that carries us back to a more primitive state in the history of man than the Vedas."

-aws of the human mind. (3) And the truths revealed and the doctrines taught are not opposed to each other but they form one homogeneous whole. (4) They do not speak of particular individuals or set of individuals but of the whole human race, and deal with general principles and general laws.

When Dayananda began to explain and elucidate the Vedic ideals the popular Hinduism refused to believe him, asserting that the Vedas were no longer in existence in Kaliyuga. Being only for Satyayuga, they had long disappeared from the world, and lay embedded in the sea where a Rakshasa had carried them. Dayananda had to contend against this superstition. "The Vedas", he said, "Are neither books nor anything else of the kind which could be taken away or destroyed. They are the laws governing the universe of Matter and Mind and cannot be separated from the world. They constitute the Divine law and are hence undying and eternal. The Vedas, being from God are infallible."

The Arya Samaj holds that all are the sons of God, entitled equally to his blessings. Just as the sun is meant for no particular person but shines upon all; just as the air carries the breath of life to every sentient creature, be it animal or man; just as water is the property of all rich and poor, high and low, virtuous and wicked, even so are the Vedas intended for the entire mankind

'As I (God) have given this Word (Revelation) which is the word of salvation for all mankind, Brahman, Kshatriyas, Vaishyas, Sudras, women, servants, aye, even the lowest of the low, so should you all do, *i. e.*, teach and preach the Veda. Therefore regard no one as unequal among yourself, but try to acquire true knowledge; practise virtue and shun vice and always desire the well-being of all.'—*Yajur Veda*, VI, 2.

COSMOGONY.

According to the Vedic religion the existing universe is not the first and the last of its kind as taught by the semitic religions; but there exists an eternal cycle of creation and dissolutions, better termed evolutions and involutions. God is the efficient cause of the universe and Prakriti, (matter) is its material cause. But this particular cosmos in which we are living is not eternal. It has had a beginning and it will have an end. 1,972,949,016 years ago when it was manifested, and after 2,347,050,984 years it will come to an end. The period during which a particular courses lasts is called Kalpa (literally cosmos) or figuratively a Brahma dina, *i. e.*, a divine day and it consists of 4,320,000,000 ordinary years. It is preceded and succeeded by an equal period during which matter lies in a state of chaos and that is called Brahma ratri, *i. e.*, a divine night. The evolution of a cosmos from chaos may be called a creation and its involution back into a chaotic

state is called a dissolution (Pralaya). Creation *ex nihilo* and complete annihilation are impossibilities. Before the evolution of this particular cosmos commenced matter lay in a chaotic state; before that chaos there was a cosmos. Before that cosmos another chaos; before that chaos another cosmos and so on without beginning. Similarly the present universe will be succeeded by a chaos after which there will be another cosmos and so forth without an end. As days and night succeed each other so do cosmos and chaos in this eternal cycle of evolutions and involutions.

In a chaotic state the three Gunas (Rajas, Tamas and Sattva) are in equilibrium and the matter is in an atomic state. At the beginning of the cosmos an impulse is given to it by God and by the disturbance of the equilibrium of its three constituents cosmos begins to evolve. The various stages through which the earth has passed in its evolution are thus described in Taittriya Upanishad Brahmanand Balli, Anunake II :—

" When the supreme spirit began to evolve cosmos, He produced ether, from ether came out the gaseous condition, from the gaseous the ignious condition, from the ignious the acquous (*i. e.*, liquid or molten) condition, from the acquous or molten condition came out the solid state. From the solid earth were produced the herbs, from herbs the food

(or other vegetables), from the food was produced the seed of animal life and thence man."

It is only recently that the Western science has discovered these truths. Modern science still stops at the gaseus or nebulous state, but the Vedic literature goes back one step further and describes a fifth stage called ethereal or Akasha, which is subtler than the ærial or gaseous state and is thus the first stage of planetary evolution.

When the cosmos begins to evolve, souls begin to join different bodies according to their previous merits and demerits. The union of the soul with a particular body is what we call birth and its separation therefrom is called death.

"Now I will tell thee, Gautama, the eternal and divine mystery as to how the soul fares after attaining death. Some souls attain to other bodies, while some fall to the vegetable state according to their actions and knowledge."—*Kath Upanishad*, V, 6-7.

The process of transmigration continues till the soul being purged of all its sins and having acquired a true and full knowledge ofGod by the harmonization of Gyan, true knowledge, enlightenment), *karma* (righteous conduct) and *Upasana* (devout meditation) attains to *mukti* or emancipation and enjoys perfect spiritual bliss by its attainment of God.

Active and fully conscious state with powers of discrimation and memory, etc., intact, and in

highest play; freedom to move about in God's universe at will; satiation of all ennobling desire; absence of everything low and mean or feeling of want; or in other words a state of perfection in moral and mental faculties, attained in a disembodied life, is salvation. As the result or reward, of the limited actions of a finite being; it cannot be everlasting; accordingly the emancipated soul must at the end of an allotted period, rejoin the eternal round of birth and death. There is no room for a mediator between God and man.

Eternal punishment has also no place in the Vedic religion. The soul that has strayed, reaps the harvest of misdeeds for a limited period in the bodies of lower animals, and after it has been purged of its sins is again born as a rational being and is thus given a fresh chance for working out its emancipation with freedom of will to choose the right path or the wrong one, and with knowledge to distinguish the one from the other. Whatsoever may be the degree of a soul's foulness, howsoever deep a man's degradation, there is still inherent in him the power to change it at will.

KARMA.

The doctrine of Karma is :—As you sow, so you shall reap, a liability incurred must be fully satisfied. *Karma* literally means action, but it has come to mean the sequence of events, the law of causes and effects, the succession in which each effect follows its own cause.

Karma are of three kinds, *viz*; those rising (1) from thought; (2) from speech; (3) from deed. 'Action is born of mind, speech and body.'—*Manusmrita*, XII-3. Another division of *karmas* is (1) Prarabdhan, Sanchitan and Vartaman also called Agami. Prarabdh Karma in reality is that part of Sanchita Karma which is ripe for reaping and which cannot be avoided, it is only exhausted by the suffering of the consequences of it. It is the only kind of Karma which may be called fate. According to Prarabdh Karma Jiva-atma incarnates in a suitable physical body and is placed with the parents, nation, country, race and general surroundings necessary for the exhaustion of that Karma.

In it we are paying of our past debts and thus getting rid of many of our liabilities. Sanchita Karma is the accumulated Karma of the past and is partly seen in the character of the man, in his powers, weaknesses and capacities. It is the Karma which is gathered, collected, and heaped together. It is the mass which lies behind a man, and his tendencies come from this. It may be largely modified by the additions we make to it. Vicious tendencies can be weakened, virtuous ones can be strengthened. If our Sanchita Karma is drawing us towards vice and our present action is drawing us towards virtue of the same force, the effect

of the Sanchita Karma is neutralized—but if our present virtuous action is of greater force, then the force of the present action remains the difference between the two.

Vartaman Karma is that which is now being created. It may, to a great extent, be destroyed in the same life, balanced up by one who deliberately expiates a wrong done by restitution, voluntary paying a debt which has not yet fallen due instead of leaving it to fall due at a future time. Every action has a thought behind it, and every thought has a desire behind it.

"Man verily is desire formed ; as is his desire so is his thought ; as his thought is, so he does action ; as he does action so he attains."—*Brihadaranyakop*, IV, IV-5.

From the general *Karma* of the universe no manifested life can be freed. Action, and not inaction is the universal law. "Let mankind live a life of *incessant activity* and of a thorough control over passions. Let them constantly study the word of God and let them ever acquire righteous wealth and let them ever adhere to Truth.--*Atharva Veda*, XII, V-102.

Karmas cease to produce any effect on the doer if they are done without any desire, *i.e.*, when duty is done for duty's sake without any desire of fruit of action. "Do thou O Mortal lead

a life of disinterested activity for one hundred years. Thus and not otherwise, will factions not cling to thee. "—*Veda.*

"Thy business is with the action only, never with its fruits ; so let not the fruit of action be thy motive, nor be thou to inaction attached.'—' *Bhagwat Gita*, II-47.

"Whose works are all free from the moulding of desire, whose Karma is burned up in the fire of wisdom, him the wise have called a sage."—*Kathup*, II-IV, 19.

"From one with attachment dead, free with his thoughts established in wisdom, working for self-sacrifice only, all *karma* melts away."—*Kathop*, II-IV, 23.

INCARNATION.

The Vedas declare God to be free from birth, death and as one who never assumes a body. He is infinite and all-pervading, hence a Divine incarnation is out of question. The utmost which may be conceded is that an emancipated soul may incarnate to help the less evolved souls.

An emancipated soul (*jivan mukta*) is free from the round of birth and death. Its coming in a body is owing to its own free will, and this coming in a body may be termed incarnation.

WORSHIP.

God being formless and all-pervading, cannot have any image. The sight of an image cannot remind one of God. Worship of God through idols is denounced as blasphemy.

"Utter darkness and misery shall be the portion of those who worship the primordial material cause of the universe (*Prakriti*) in place of the Supreme Being; but far worse shall be the fate of those who worship objects sprung from gross visible matter."—*Yajur Veda*, IV, 9.

"The all-pervading Supreme Being has no image, measurement or the like."—*Yajur Veda*, xxxii—3.

"....... He whom the mind cannot immediately and directly cognize, who understands the nature and powers of the mind—even Him do thou know and adore Brahma. Aught else than Him should not be worshipped."

"He whom the eye cannot see but who gives the eye the power to see—even Him do thou know and worship as Brahma. Aught else than Him should not be worshipped."—*Kainopanishada*.

"In the beginning there existed God, the source of light. He was the one Lord of all created beings. He upholds this earth and heavens. He, it is to Whom we shall offer our prayers.

He, Who is the giver of spiritual knowledge and giver of strength, Whom the world worships; Whose command all learned men obey; Whose shelter is immortality; Whose shadow is death; He, it is to Whom we shall offer our prayers.

He, Who by his greatness is the one sole king of this animate and inanimate world, Who is the Creator and Lord of all bipeds and quadrupeds, He it is to Whom we shall offer our prayers.

Whose greatness these snowy mountains and the ocean with its waters proclaim; Whose arms are these vast regions; He, it is to Whom we shall offer our prayers.

By Whom the heavenly bodies are uplifted and the earth is made stable; by Whom the firmament and heaven are established; Who pervades the entire space by His spiritual essence; He, it is to Whom we shall offer our prayers.

To Whom the earth and heavens look up, being upheld by His protection and moved by His will; in Whom the sun rises and shines forth —He, it is to Whom we shall offer our prayers.

When this vast diffused matter producing an igneous condition and holding in its womb this universe, manifested itself, then, He was the one life of all shining beings; He it is to Whom we shall offer our prayers.

He, who with his greatness looked on that diffused matter possessed of heat and energy and producing the cosmos ; Who is the one Supreme Lord of all bright things ; He, it is to Whom we shall offer our prayers.

May the Lord of Truth and Righteousness, creator of the earth, Who has also created the heavens, and Who manifested the vast and shining diffused matter ; may He not inflict pain upon us ; He, it is to Whom we shall offer our prayers.

O Lord of all creatures, no other than Thee can control and govern all these created things. May the things desiring which we pray to Thee be ours ! May we be the lords of good things of the world."—*Rig Veda*, X-121, 1-10.

From the above quotations it is clear that God alone is to be worshipped. By worship is understood prayers sent up to God, supplications recited and meditations on His attributes, actions and nature. The most practical worship is the attempt at imitating God in His ways and methods, as far as they can be known to man by revelation as well as by the study of nature, which is an open commentary on Him. The worship of God is twofold : according as we view (1) Him diffused in nature or seen in His works, or in other words conceive Him related to ourselves and the universe ; (2) as Consciousness or Intelligence perse, Absolute and Infinite Being without a

trace of relative about Him. Though God viewed in Himself is totally incomprehensible to human intelligence, yet the Deity in such a phase of His existence can be known and meditated upon. *Upasana* (worship) comes from 'up' which means near and '*asana*' which means seat. It signifies sitting near or association with God or in other words realisation of the Divine Being.

Prarthana (prayer) does not signify abject supplication, but sincere and earnest wish for enlightenment and help after the exertion of one's own might. The disappearance of pride, mildness of disposition, exertions for imbibing virtues and intense love towards God are the results of *Prarthana.* Peace of mind and ardent love for truth and *Dharma* (virtue) are legitimate consequence of *Prarthana.* In such condition selfishness is completely effaced from the mind of the devotee and he strives for the universal good of all.

The two preliminary essentials of Upasana are (*a*) Yama, (*b*) Niyama.

अहिंसा सत्या स्तेय ब्रह्मचर्य्या परि ग्रहा यमाः

(*a*) Not to hurt the feelings of any living, (*b*) not to speak anything against one's knowledge, (*c*) not to take property by theft, misappropriation or by any bad means, (*d*) not to have unchaste sexual intercourse, (*e*) not to indulge too much in luxuries or sensual pleasures, are the five *yamas* or rules of conduct.— *Yoga Sutras,* I-II-30:—

शौच.सन्तोष तपः स्वाध्यायेशवरप्रणिधानानि नियमाः

(*a*) Purity, (*b*) contentment, (*c*) penance austerity, (*d*) study of religious books, (*e*) contemplation of God are called Niyamas.—*Yoga Sutras*, II-32.

AHINSA.

Ahinsa which is roughly translated as "not to kill any living being" or as "abstention from cruelty" is explained by the Swami to mean "not to hurt the feelings of any living being at any time either by thought, word or deed." The Jiva-atma of the meanest worm and that of a sage are the same. The only difference is that of Upadhis (qualifications and limitations). When the Upadhis are removed, there remains no difference between the two. If we take water from a dirty cesspool and from the Ganges there is no difference between the waters of the two except that of impurities If the impurities are removed both the waters will be the same, *i. e.*, composed of Oxygen and Hydrogen.

Moreover, God is all-pervading and every creature lives in God. How, then one can kill or be cruel to any living being without being responsible to God for his unwarranted actions. Hence, says the Upanishad :—"He who considers all beings as existing in the supreme spirit as pervading all beings, cannot view with contempt, any creature whatsoever."—*Ishopinashad*, 6.

In the opening verse of the Yajur Veda the Supreme Being orders, "O, Man, thou shalt not kill, but protect all the animals, dispensers of ease and comfort to all thy fellow-creatures; so that thou shalt be protected and nourished by them."

The Vedas in a clear and unequivocal language teach us :—

मित्रस्य चक्षुषा समीक्षा महे.

"Do thou look upon all sentient beings with the eye of a friend."

This Vedic truth is felt by every conscientious man. R. A. Armstrong in his '*God and the Soul*' says :—

"God certainly has laid upon us a mighty trust, and when we abuse that trust, we do produce real and essential evil. We have yet to rise into a far higher and nobler conception of our fellows with the animal world. Meanwhile, they, who artificially increase the sufferings of races, helpless against the might of man, take on themselves a responsibility which it seems impossible to measure."

TRUTH.

The fourth principle of the Arya Samaj enjoins that the prime duty of every man is to be ever ready to accept truth and renounce untruth. And now we see that truth is the second step in Upasana.

"My lips have never uttered an untruth" is a familiar phrase of the old Aryans. Though abstention from cruelty has been given the first place, it is rightly said, "Truth is the base that bears the earth." No man is a man who does not feel an insatiable hankering after truth and who does not follow it in thought, word and deed. Truth sustains a man in trials and persecutions—truth nerves a man to preserve a dignified attitude under wrong and oppression."

"Let mankind live a life of incessant activity and of a thorough control over the passions, let them constantly study the Word of God and let them ever follow Truth. Let them ever acquire righteous wealth and let them ever adhere to Truth."—*Atharva Veda*, xii-V-102.

"O Lord, protect me, graciously do Thou protect me, O Lord. I shall ever follow the Word of Truth. I shall ever follow Truth in thought, word and deed."—*Rig Veda.*

"O Lord, Thou Fountainhead of Truth, do Thou enable me to live a life of Truth. I desire to follow Truth. Enable me, O Lord, to follow it and whatever ways Thou, in Thy infinite wisdom thinkest it proper, for I know that I must reap the reward of my deeds."—*Yajur*, II-27.

"Those, who in defiance of the promptings of the heart and the voice of conscience conceal from others what they really feel and think, and thus

mislead and deceive others by suppressing the actual truth, the same are perpetually subject to misery and suffering inseparable from inferior births."

May the Supreme Being, the source of all light, cast out from among us those who seek their good in the detriments of others and who delight in and cherish thoughts which are frought with injury to mankind and are not approved by conscience."—*Yajur*, II-30.

"He who follows truth attains to excellent qualities and by excellent qualities one obtains honour and esteem. Honour and fame react upon the mind and make it better conscious of the value of truth and more than ever determined to follow it. Then, as one's attachment to truth keeps growing stronger, in the same proportion do one's prospects in this and the world to come keep becoming brighter and brighter.—*Yajur*, xix-30.

"Truth is ever victorious, and falsehood is ever defeated. Truth is the path which the wise tread. It is truth by means of which those thoroughly versed in Divine knowledge have obtained all their desires in Him Who is the infinite ocean of Truth."—*Mandukopanishad.*

A man should say like Bhishma Pitamaha :—"I would renounce the three worlds or anything that may be greater than that, but truth I would never renounce. Earth may renounce its scent, water

may renounce its moisture, light may renounce its attributes of exhibiting forms, the atmosphere may renounce its attribute of being perceivable by the touch, the sun may renounce its glory, the comet its heat, the moon her cool rays, space its capacity of generating sound, the shatterer of clouds his powers, justice personified his impartiality, but I cannot renounce Truth."—*Mahabharta-Adi Parva*, 314.

No number of sins is equal to a lie, in the same way as myriads of Ghunchi seeds will not make a mountain. Truth is the foundation of all merit and virtue as the Vedas declare.—*Ramayana*, B. II, Ch. 27.

It is said that life, wife, sons, home, wealth, nay the whole world, all is but a straw compared to the ocean of truth.—*Ramayana*, B. II, *Ary-kand*, Ch. 34.

" He, who describes himself to worthy men in a manner contrary to truth, is the most sinful wretch in the world. He is the worst of thieves, a stealer of minds."—*Manu* IV, 255.

" The soul itself is its own witness; the soul is its own refuge; offend not thy conscious soul, the supreme eternal witness of men, by speaking falsely."—*Manu* VIII, 1.

" Upheld by truth the monarch reigns
And truth the very world sustains

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... Bareilly in a crowded meeting in the presence of high Government official Swami Dayananda condemned certain dogmas of Christianity and Hinduism.

The next day when he was told that the Government would no longer tolerate such denunciation of popular dogmas, he said :—" Ah, me ! even if the Ruler of the three worlds was to be offended with me for speaking the truth, I do not mind it

"The soul itself is its own witness; the soul is its own refuge; offend not thy conscious soul, the supreme eternal witness of men, by speaking falsely."—*Manu* VIII, 1.

"Upheld by truth the monarch reigns
And truth the very world sustains

And he whose lips are truthful here
Wins after death the highest sphere.
As from a serpent's deadly tooth
We shrink from him who scorns the truth.
For holy truth is root and spring
Of justice and each holy thing,
A might that each power transcends,
Linked to high bliss, that never ends.
Truth is all virtue's surest base,
Supreme in worth and first in place.

* * *

Truth, only truth protects the land,
By truth unharmed our houses stand,
Neglect of Truth makes men distressed,
And truth in highest heaven is blessed."

* * *

Ramayana—B. III, Cants LI.

The founder of the Arya Samaj how highly esteemed truth is apparent from the following incident :—

While once in Bareilly in a crowded meeting in the presence of high Government official Swami Dayananda condemned certain dogmas of Christianity and Hinduism.

The next day when he was told that the Government would no longer tolerate such denunciation of popular dogmas, he said :—" Ah, me ! even if the Ruler of the three worlds was to be offended with me for speaking the truth, I do not mind it

much. No power on earth can do any harm to my soul. The utmost that can be done is to inflict some pain on this physical body."

ASTAYA.

3. The third Yama is Astaya which means, "not to take and acquire property by theft, misappropriation or by any unfair means. Says the Veda and the Upanishad :—

"For the good of these creatures, I, the Lord, fix the law :—Let no one seize or appropriate to himself the wealth acquired by others.

Let every one live through a hundred years in activity and conquer death by knowledge and self-control.—*Yajur*, xxxv-15.

"By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature. Enjoy pure delight, O man by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing."—*Isopanishad*, I.

BRAHMCHARYA.

4. The fourth Yama is Brahmcharya, *i.e.*, not to have unchaste sexual intercourse—total abstinence from sexual indulgence is to be observed in all the Ashramas except Girhastha. There, too, it is only to be indulged so far as nature essentially requires for begetting 10 children and no more. According to the Vedic religion connec-

tion with one's own wife out of season is considered unchaste.

When husband and wife are enjoying full health and are free from the anxieties of the world and the wife is in a fit state to conceive a *homa* ceremony with prayers to God for a healthy and wise offspring is performed and then they retire. It is one of the sixteen Vedic Sanskars which is termed *Garvhadan.* If the conception does not take place the ceremony is repeated in the next month. And if conception takes place the sexual indulgence is not allowed till the wife is again fit for conception. The vital energy being extremely necessary for the due discharge of the difficult duties of life, it is desirable that it should be carefully preserved.

Sexual power exists for keeping up the continuity of the species and not for carrying on the vital functions of the individual.

As regards man, from the age of puberty the action of tastes is uninterrupted and this capacity of man to generate is a trust to him. It exists not for the individual but for creation of persons other than the individual.

We have glands in our body, the functions of which are to secrete juices which are essential to health of the individual. These juices are internally secreted in the blood stream and are carried by it all through the body.

The sexual gland has an internal secretion and also external secretion.

The internal secretion of sexual gland mixes with blood-stream and exercises considerable influence upon the life of the individual which is developed and improved by it.

The external secretion is the means of race perpetuation.

For the internal secretion no sexual indulgence is necessary.

On the other hand if the external secretion is economised the glands possess for better internal secretion.

It is a universal law prevailing throughout the organic world that reproduction is effected at the sacrifice of the individual interest, hence the Vedic limitation of begetting 10 children only.

The ultimate goal of every man's life is to get salvation which cannot be attained without the full development of every organ, power and faculty, and so the Vedic religion inculcates Brahmacharya.

PARIGRAHA.

5. Parigraha, *i.e.*, to keep the Indriyas (senses) and *mana* (mind) under perfect control, is the fifth Yama. The Indriyas are both Gyan Indriyas (afferent) and Karma Indriyas (efferent). The five afferent senses are:—The senses of hearing, to uch, sight, taste and scent. The five efferent or

acting senses are the senses of speaking, grasping, going, evacuating and generating. The *manas* (mind) is the central organ of perception, ready to receive what is conveyed to it by separate senses and to reach upon them by will ; *manas* being that which, as we say perceives, feels, thinks and wills. It is really a central organ of perception, acting as a door-keeper meant to prevent the crowding in of perceptions, to arrange them into precepts, and as we should say, into concepts also, being in fact the *conditio sine qua non* (the necessary condition) of all well-ordered and rational thought. If the mind is subdued the senses are also subdued. Therefore the Vedas order man to pray to God for his mind being ever a spring of pure, noble and philanthropic thoughts... ..... " The mind may be curbed by Abhyasa (constant practice) and Vairaga (dispassion) or the absence of desire for personal and selfish ends.

What Vairaga is will appear from the following :—" Death follows man like a shadow and pursues him like an enemy ; perform therefore good deeds so that you may reap a blessing hereafter."

" Frequent enjoyment of earthly prosperity had led to your sufferings. Pity it is that you have not tried the " know yourself."

" Live in the world but be not of it, is the precept taught by our old Rishis, and it is the only means of liberating yourself from the world."

"The body is perishable and transitory, while Jivatma is imperishable and everlasting, it is connected with the body only by the link of Karma; it should not be subservient to it."

"If through sheer negligence you do nothing good for your fellow creatures, you will be your own enemy and become a victim to the miseries of this world."

"Better to do less good, with purity of heart than to do more with jealousy, pride, malice or fraud. Little, but good and loving work is always valuable, like a pure gem, the essence of a drug or pithy advice."

"If you are unable to subject yourself physically to penances, to undergo austerities, and engage in deep contemplation the proper course to liberate your soul from the hard fetters of Karma would be to keep the passions of your heart under control, to check your desires, to carry out your secular affairs with calmness, to devote yourself to the worship of God, and to realise within yourself the "permanent truth", bearing in mind the transitary nature of the universe."

To control your mind, speech and body does not mean to be thoughtless, silent or inactive like beasts or trees; but, instead of thinking what is evil speaking untruth and doing harms to others, mind, speech and body should be applied to good thoughts, good words and good deeds."—*Vairaga-Sataka.*

The most disturbing part of man's nature is his desires, ever craving, never satisfied. The more they are gratified, the fiercer they grow.

"Desire is verily never quenched by the enjoyment of objects of desire, it only increases further as fire with butter."—*Manusmriti*, II, 94.

Every sense must be brought under control; for one uncontrolled sense may be ruinous.

"That one of the roving senses which the mind yieldeth to, that hurries away the understanding, as a gale hurries away a ship on the waters."—*Bhagwat Gita*, II, 67.

"If one sense of all the senses leakes, then understanding leakes through it, as water from one hole of the waterskin."—*Manu*, II-99.

"The life of senses produces one result and the life of spirit produces exactly the reverse."—*Yajur Veda*, XI-10.

"The life of the senses is spiritual death, the life of the spirit is the new birth; immortality."

SHAUCHA.

Shaucha, *i. e.*, purity of body, purity of mind, purity of reason and purity of soul is the first Niyama.

The rules for purifying the body are based on scientic facts and do not require much elucidation. Everyone must wash before and after meals: "Having washed the twice-born should

eat food always with a collected mind; having eaten, let him wash well with water, sprinkling the sense organs."—*Manu*, II-105.

"The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom."—*Manu*, V-109.

SANTOSHA.

Santosha, *i. e.*, contentment, is the second Niyama. It does not mean that one should remain inactive believing that what is written in fate will inevitably happen, but it means to exert to one's utmost without enjoying on success or grieving on failure.

The third Niyama is Tapa, *i.e.*, inspite of all drawbacks and difficulties to act according to the dictates of virtue—this subject is dealt with under the fifth principle of the Arya Samaj. The fourth and the fifth Niyamas are also treated elsewhere.

ASHRAMAS.

The life is divided into *Ashramas* (resting places—stages)—(1) Brahmcharya, (2) Grihastha, (3) Van Parash, (4) Sannyas :—

1. *That of Brahmcharya*, the student bound to celibacy, chastity and purity. Both boys and girls should pass through this stage.

"Even as Brahmcharis having completed the course of their Brahmcharya settle down into married life, even so should girl wed, after com-

pleting their course of education and after perfecting their Brahmcharya." *Atharva Veda*—XI-III-18.

"Virgins of spotless honour resembling unmilched cows, past the age of childhood, accomplished in all respects full grown and full of youthful energy and strength, well-educated and well-instructed by the wise should wed husbands of equal worth and produce children."—*Rig Veda*, VIII-3.

"The woman who is learned in one Veda or who is versed in two Vedas or who knows all the four Vedas with the Upvedas and Viyakarana, who is conspicuous for her wisdom, who with her vast learning promotes the glory of the all-pervading Supreme Spirit and imparts knowledge unto the fair girls in sweet gentle tones the same proves an unestimable blessing to humanity."—*Rig Veda*, clxiv—XXII-9.

The education of a Brahmchari consists of physical, moral, intellectual and spiritual training. Boys and girls should take the solemn vow of chastity and celibacy. Brahmcharya has three grades, the first lasting till the 24th year of age, the second till the 36th and the third till the 48th. Girls may keep the vow up to the 16th or 24th year of their age.........The supreme importance of truth, honesty, plain living and high-thinking, self-denial and contentment, should be impressed upon their minds.

They should abstain from the use of flesh food, strong drink, perfumes and condiments. Boys should avoid the company of girls. They should sleep singly and preserve the semen.—*Satyartha Prakasha*, Ch. III.

2. *That of Grihastha, the householder.*—This Ashram consists in helping the other Ashrams; in begetting offspring and practical realisation of knowledge previously acquired and right conduct. The best time for a girl for entering in this Ashram is when she is 16 to 24 years of age and for a youth when he is 25 to 48 years of age. The marriage of a girl of 16 and a youth of 25 is of the lowest order; of a Brahmcharni (maid) of 24 and Brahmchari (bachelor) of 48 is of the best kind. The Swami says, "The impregnation of womanless than 16 years of age by a man less than 25 years of age is subject to misfortune. Even if the child be born, it will never be healthy." As all creatures live supported by air, so the other orders exist supported by the householder.—(*Manu*, III-60).

The Grihastha is the very heart of Aryan life, everything depends upon it. Family is the school where we learn how to behave in the society at large. In home there are elders, equals and juniors. There we have to learn our duty towards superiors, equals and inferiors. If we do not learn to live nobly and gentlemanly in our home we cannot discharge our duty towards society.

What the family of an Arya ought to be is thus graphically described in the Vedas :—

(1) "I the Lord, bring you freedom from hate, concord and unanimity";

"Love one another as the cow loveth the calf she hath born."

(2) "One minded with his mother, let the son be loyal to his sire";

"Let the wife, calm and gentle speak words sweet as honey to her lord."

(3) "No brother hate his brother, no sister to sister be unkind."

"Unanimous with one intent, speak ye your speech in friendliness."

"The law by which the sages sever not nor ever bear each other hate";

"That law I make binding upon your home, a bond of union for the men."

"Intelligent, submissive, rest united, friendly and kind, bearing the yoke together."

"Come speaking sweetly each one to the other, I make you one intentioned and one minded."

"Let what you drink, your share of food be common together with a common bond I bind you—Even I the self-effulgent Being";

"Serve Me, the Lord, gathered round Me like the spokes about the chariot nave."

"With the uniting law I make you all united, obeying one sole-leader and one-minded,"—*Atherva Veda Kand*, III; *Vega*, 30; *Mantras*, 1—7.

3. *That of Vanaprasthah, the forest dweller or recluse.*—This Ashram is to be spent in introspection and calm meditation. When a man becomes 50 years' old or so, he should enter into this Ashram. He should abandon the use of delicious foods, showy clothes and other luxuries of life. He may keep his wife with the sons or take her along with him. He should lead a life of study and benevolence. He should be a giver and not a receiver. He should be self-possessed and a teacher, kind to all. He should gradually cut himself away from snares of worldly existence and think more of the Supreme Spirit.

4. *That of the Sannyasi, the ascetic*, who is to devote his time and energy to altruistic pursuits.

The time to enter into this Ashram is 75 years' age, a Sannyasi should practise and preach virtue. He has nothing to do with the outward form of worship. He should sacrifice his self on the altar of humanity, so that he may realise the Supreme Self.

VARNAS.

The Arya Samaj is against the caste system as is prevalent in India. It holds that there are

only four Varnas—Brahman, Kshattrya, Vaishya and Sudra. The Brahman are his (*i. e.*, of mankind personified) head, the Kshattryas are his arms, the Vaishyas are his thighs and the Sudras are his feet.—*Yajur Veda*, xxxi—II.

Varna is based on merit and not on birth or anything which comes to man not as the merited reward of his conduct in his present life.

"Not birth, nor *sanskaras*, nor study of the Vedas, nor ancestry are causes of Brahmanhood. Conduct alone is verily the cause thereof."—*Mahabharat Vana Parva*, cccxiii—108.

"The Sudra becomes a Brahman and a Brahman a Sudra by conduct. Know this same rule to apply to him who is born of the Kshattrya or of the Vaishya."—*Manusmiriti*, X—65.

The Arya Samaj, however, fully recognises the law of heredity as well as birth under particular condition as determined by the past condition or antecedents of the soul of the new born, and consistently with this view concedes Varna by birth to a child but not to an adult. A child born in a Brahman family may be presumed to be Brahman by the accident of his birth, but the presumption will last till childhood only. When the child grows to manhood he must prove his Brahmanttva—superiority in Varna by his actual conduct in life, in order to retain

it. If his conduct in life is inconsistent with his Varna which he got by birth, his Varna must be made to confirm to his actual conduct and capacity if his conduct is typical of a lower order, he must be degraded to that lower place. On the contrary if the acts of a man of lower Varna are like that of a man of superior Varna, he must be promoted to a superior Varna consonant with his character. In short, one's character is one's Varna. A noble birth is an advantage to a child, to an adult so far only as he avails himself of the favourable opportunities it affords for good deed and no more. It has its temptations too.

Such division of mankind into four Varnas is natural. The first place in this natural division of humanity is assigned to brain and ethical activity par excellence. The second place of honour is assigned to physical prowess, force of arms and the like manly qualities. The third place of distinction is the happy lot of enterprise and industry ; the production and the accumulation of wealth and similar equally indispensable purposes of humanity. The last position in social economy of mankind is reserved for brainless manual labour. The last is equally indispensable, but the position it occupies is just and proper. Such division is to be found in every society though not under these names ; it may be more rigid in one place a

more flexible in another, the line of demarcation may not be equally sharply drawn everywhere.

HOLY PLACES.

The Arya Samaj holds that the Ganges and other rivers and lakes, mountain recesses and other holy places of pilgrimage have no intrinsic holiness in them. If they are holy at all it is on account of historical associations, as places where in times gone by, holy persons lived and taught. Some of these so-called holy places are now the abode of vice rather than of virtue and are to be shunned on that account and not resorted to. They can never absolve one from sin. " Thou art thyself a stream, whose sacred ford is self-restraint ; whose water is veracity ; whose bank is virtue and whose waves are love ; here practise thy ablutions, by mere water the inner man can never be purified."—*Hitopdesha*, IV-90.

PITRAS AND SHRADHAS.

Pitras—fathers, is a term alike applicable to deed as well as living ancestors. But Shradha—the offering of food, drink and clothes can only be made to the living and not to the dead. Offerings might be made to learned men and others in honour of our dead ancestors ; but the benefit of the offering is to the receiver and not to the souls of the dead ancestors.

Therefore Shradhas in the sense of offering to the dead for their satiation is according to the

5

Arya Samaj an absurd ceremonial. For the same reasons after death ceremonies are also absurd. After the cremation and putting away the ashes to some convenient place nothing more remains to be done.

SACRIFICE.

The principal object of all the Vedic teaching is to prepare man for self-sacrifice. "From one with attachment dead, free with his thoughts established in wisdom, working for self-sacrifice only all *Karma* melts away."—*Katha Upanishada*, II-IV-23.

If we look at nature we find that great struggle for existence is going on all round us and survival of the fittest appears to be a universal law. Vegetable is growing at the expense of mineral. Animals live on vegetable—a smaller fish is devoured by a larger one. In some savage tribes a weaker man is eaten by a stronger one. All lives seem to live on other lives. Even Tennyson, the poet of trust and hope, describes Nature as "Red in tooth and claw with ravine" and as "so careful of the type, so careless of the single life."

"This world is not for the non-sacrificer; how then the other? O! best of the Karus."—*Bhagvat Gita*, IV-31.

Such ideas then appear to be a nonsense. But if we go deeper into the subject, then we will find that without it there will be no evolution. A

Jivatma from a lower kingdom cannot come into a man's body from which alone salvation can be obtained. Evolution is possible because of this destructive side in nature, which is breaking up forms and setting free the life. It is true that in the mineral and vegetable forms there is no conscious action on their part, no deliberate sacrificing of themselves. In the animal world too, the same law is seen right through. But as life developes and sensation becomes apparent, the breaking up of the form whereby the development is effected necessarily gives pain and suffering. A man who knows that this pain and suffering is a part and parcel of the law of evolution of the Jivatma, has voluntarily to impose upon himself the sacrifice imposed by nature upon the lower kingdoms as a matter of compulsion. For without self-sacrifice the Jivatma can never reach the stage of salvation. Everybody loves white objects. White is the emblem of purity and righteousness. The black objects are hated, discarded and rejected. What is the cause of all this? Science tells us that those objects are black which absorb all the seven colours in the rays of the sun, they give out no colour, they renounce nothing, they sacrifice nothing, and they are dark and black. The objects which are white absorb nothing, claim nothing, they sacrifice and renounce every colour. They do not try to keep selfish possession and therefore they are white, dazzling, bright and brilliant. Similarly if one wants to become glorious

and prosperous he must be self-sacrificing. The four Ashrams established by the Vedic religion is also to prepare man for self-sacrifice. The whole life of a Sannyasi is that of a self-sacrifice.

The application of the great law of sacrifice to the daily life of the Aryan is made by the laying down of rules for making sacrifices, by which he gradually learns to regard himself as part of a connected whole, a whole of which, the parts are mutually inter-dependent, owing to each other's mutual aid and support. Every Arya is expected to perform daily the following five sacrifices :—

(1) Brahmayajna. (2) Devoyajna. (3) Pitrayajna. (4) Bhutayajna. (5) Manushyayajna.

Brahmayajna consits of Sandhya and Uprasana and of studying and teaching the Vedas and other good books on Science and Literature. The seeking of the union of the human soul with the Divine at the time immediately preceding the hours of sunrise and sunset by prayers and meditation is called Sandhya. It should be performed twice in the course of a day and night, *i. e.*, at the morning and the evening twilight.

Every day an Arya should devote a portion of time to study; the man who lives without daily study becomes frivolous and useless. He must not only study but make a daily sacrifice of knowledge by teaching the uninstructed.

Homa is the Deva-sacrifice. Scented, clarified butter with fragrant substances and medicinal

drugs are burnt in fire with chanting of such Vedic Mantras as " For the good of all creatures, we offer in His name, Who is the Soul of the mobile and immobile creation, Self, effulgent, the illumination of the universe and the Light of lights."

Animals and man vitiate the atmosphere and water by respiration and by easing themselves. There are only two means of purification. First of them is the Divine agency--sun, flowers, etc. The other is the human agency. When animals and men unnaturally gather together, the Divine agency is not sufficient and the human agency is to be also employed. The things burnt in *Homa* purifies the atmosphere. The Swami says, " Substances thrown into the fire become rarified and the particles are carried away by the wind to distant places thus killing the germs and replacing the stench."

The recitation of the Vedic Mantras makes us vividly conscious of the various benefits of burning fragrant articles. It reminds us of the existence of God ; and we also learn from this the great lesson, that, at the commencement of every work, God should be prayed to and glorified.

The Pitrayajna is of two kinds.—(1) Tarpan, (2) Shradha. The ministering to the ease and comfort of the learned, the wise, and the sages, and the elders is called Tarpana ; while Shradha consists in a disposition to do good to others and to accept truth.

The Bhutayajna consists of Bali-offerings of food to the poor and destitute people, animals, birds and insects.

"Let him gently place on the ground food for dogs (animals), indigent people, sweepers, those diseased from sins, crows (birds) and insects."—*Manusmriti*, III – 92.

The above also teaches us to sympathise with, love and help the sinners.

"O Lord, may we, by regularly performing the Balivaishwayajna, according to Thy injunctions, attain unto prosperity and to abundance of nourishing and nutritive substances; may we always serve our parents and instructors with devotion; may we offer unto them everything so that they may be pleased with us even as a horse is when grass, etc., is provided for him; may we never do anything contrary to Thy commandments; may we never give pain to anybody; and may we regard all beings with the eye of a friend."—*Atharva Veda*, XII, VII.—7.

Manushayajna, (sacrifice to men) also called Athithiyajna is the fifth and the last Yajna that a man is required to perform in his daily life. Athithi means a learned, wise and itinerant preacher.

"The Bali-offering made, let him feed first the guest, and let him give food, according to rule to a beggar and a student."—*Manu Smriti*, III—94.

In this man is taught his duty to his brother man, his duty of brotherly help and kindness. He feeds humanity in feeding some of its poorer members and learns tenderness and compassion. The giving of food is illustrative of all supply of human needs.

INTERPRETATION OF THE VEDAS.

Swami Dayananda, the founder of the Arya Samaj, did not claim to teach any new religion, but his aim and object was to restore the pre-historic Vedic religion to its pristine glory and purity. No man born of a mother has any right in the Vedic religion to claim worship of any kind. Even the four sages, through whose minds, the Vedic truths were communicated have no more position than that of the best man of their time. Swami Dayananda also has no better position than that of a bold reformer and a learned expounder and interpreter of the Vedas. The Arya Samaj differs from the European and idolatrous oriental Sanskrit scholars in the interpretation of the Vedas. They have interpreted the Vedas in an arbitrary and artificial manner and not in consonance with the canons on which they should be interpreted according to the sages and saints of old. Hence they find a mythology for the Vedas. The European Sanskrit scholars have drawn their inspiration from Sayana Acharya, a gentleman, who in the fourteenth century, lived in the court of the Rajah of Vijayanagar. He

wrote a voluminous commentary of the Vedas and several other works of Sanskrit. That time was the dark age for India. The people of India were passing through a fiery ordeal and religious liberty had become a thing of the past.

Nearly all the Gurukuls and seminaries where the Vedic literature once flourished were in ruins. The stories and mythology of the Puranas had replaced the true Vedic teaching. Sayana was a learned man and the works which he had undertaken were so much stupendous, that he himself could not do it. He was helped by a staff of scholars, who wrote different portions of the commentary. Hence we see the marked difference between the introduction which was written by his masterly pen and the body of the commentary. The said introduction is far better in spirit and more free from the Puranic influence than the commentary which has quite ignored the established canons of interpretation of ancient sages. There were numerous works on the interpretation of the Vedas, but all of them except Nirukta of Yaksa have perished with the destruction of the Aryan Gurukuls. No less than 17 "interpreters of the Veda" are mentioned by name as having preceded Yaska (*vide* Dr. Monier's article on the interpretation of the Veda, page 321).

The object of Nirukta is etymological explanation or interpretation of difficult Vedic words.

This is a compilation, accompanied with an exposition by Yaskacharya, who lived before Panini. Monier Williams fixes his date about 400 years B. C. or about 1800 years before Sayana.

There is a good deal of difference about the date, but one thing is quite clear that Yaskacharya being nearer to the Vedic period and having many works of the ancient sages to help him, is a far better authority than Sayanacharya. The first canon for the interpretation of Vedic term, which is laid down by Yaska is that the Vedic terms are all Yaugik. Patanjali, in his great work, Mahabhashya, Chap. III, Sect. 3, Aph. 1, expresses the same opinion, and distinguishes the Vedic terms from *rurhi* terms by the designation of Naigama. A Yougika term is one that has a derivative meaning, *i. e.*, one that only signifies the meaning of its root together with the modifications affected by the affixes.

In fact the structural elements out of which the word is compounded afford the whole and the only clue to the true signification of the word. The word is purely connotative. A *rurhi* term is the name of a definite concrete object where the connotation of the word gives no clue to the object denoted by the word. Hence it means a word of arbitrary significance.

This principle, the European scholars have entirely ignored and hence have flooded their in-

terpretation of the Vedas with forged or borrowed tales of mythology with stories and anecdotes of historic and pre-historic personages.

Independently of the authority of Nirukta the very antiquity of the Vedas is a clear proof of its words being Yogic. Even Prof. MaxMüller is compelled to confess at least concerning certain portions of the Vedas that the words are Yogic, and in his old age he appears to have been much more influenced by the writings of Swami Dayananda as will appear later on. "But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning; every epithet tells; every thought in spite of the most intricate and abrupt expressions is if we once disentangle it, true, correct and complete."—*MaxMuller's History of Ancient Sanskrit Literature*, page 553, "Names......are to be found in the Vedas, as it were in a still fluid state. They never appear as appelatives nor yet as proper names; they are organic, not yet broken or smoothed down."—(*ibid*, page 755.)

What a difference of meaning is produced will be seen from the translation of the following Mantra :—

मोनो मित्रो वरुणो अर्य मायु रिन्द्र ऋभुत्ता मरूतः परिख्यन ।
यद्वा जिनो देव जातस्य सप्तेः प्रवद्यामो विथे वीर्य्याणि॥—

Rig Veda, Sukta 162, *Mantra* 1.

MaxMüller translates the above Mantra :—
"May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ṛibbus and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods."

While following the first canon of interpretation according to Yaska it means, "We will describe the power generating virtues of the energetic horses endowed with brilliant properties or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice). Let not philanthrops, noblemen, judges, learned men, rulers, wise men and practical mechanics ever disregard these proper ties." All the difference originates from an ignorance of the dialectic laws of the Vedas, when words having a Yogic sense are taken for proper nouns and an imaginary mythology started.

If Professor MaxMüller's interpretation may be regarded as true, the Professor will have to prove :—

(1) That the Aryans of the Vedic times entertained the superstition that at least one swift horse had sprung from the gods.

(2) That the gods Mitra, Varuna, etc., did not like to hear the virtues of the swift horse proclaimed at the sacrifice, for if otherwise they would have no reason to rebuke the poet.

Not one of these positions it is ever possible to entertain with validity. Literally speaking Mitra means a friend; Varna, a man of noble qualities; Aryama, a judge or administrator of justice; Ayu, a learned man; Indra, a governor Ribuksha, a wise man; Marutah, those who practically observe the laws of season. The word Ashwa does not mean horse only, but it also means the group of three forces—heat, electricity and magnetism. It in fact means anything that can carry soon through a distance. Hence writes Swami Dayananda in the beginning of the said Sukta, "This Sukta is an exposition of Ashwa Vidya which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity. From *Rig Veda*, I-27-1 and *Shattapatha Brahman*, I—III-3·29-30, it is quite clear that Ashwa means *agni*—heat. The space at my disposal does not allow me to treat this important subject at some length or to give some more illustrations, so I refer my readers to the introduction of the commentary of the Vedas by Swami Dayananda and the Vedic Terminology and the European scholars by Professor Gura Datta Vidyarti, M. A., of which I have freely made use.

DEVA.

In the above Mantra Deva Jata is translated by Professor MaxMüller as "Sprung from Gods." Here again he takes Deva in its popular *laukika*

sense god ; where as Devajata means " with brilliant qualities manifested or evoked to work by learned men." The word Deva meaning both brilliant qualities and learned men. European scholars and idolatrous, superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesse Devatas ; while the Arya Samaj holds that the Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive. To decide the question we have to consult the ancient interpreters.

Yaskarcharya says in *Nirukta*, VII-1 :—"Devata is a general term applied to those substances whose attributes are explained in a Mantra." The sense of the above is that when it is known which substance it is that forms the subject of exposition in the Mantra, the term signifying that substance is called the Devata of that Mantra. Again we find an analogous sense of the word Devata in another part of the Nirukta, " Whenever the process of an art is described the Mantra that completely describes that process is called the Devata (or the index of hat process)."—*Nirukta*, I-2.

It is in this sense that Devata of a Mantra is the index, the essential key-note of the meaning of the Mantra. There is in this analysis of the word on reference to any gods or goddesses, no mythology, no element worship. Again Yaska

says, "That whatsoever is capable of conferring some advantage upon us, capable of illuminating things or capable of explaining them to us, lastly, the Light of all lights, these are the fit objects to be called Devatas.

We find the mention of 33 Devatas in such Mantras as these :—" The Lord of all, the Ruler of the Universe, the Sustainer of all, holds all things by 33 Devatas."—*Atharva Veda*, X—XXII, 42-7.

"The knowers of true theology recognise the 33 Devatas performing their proper organic functions, as existing in and by Him, the One and Only."—*Yajur Veda*, XIV-13.

Let us see what these 33 Devatas are. We have seen that Yaska regards the names of those substances whose properties are treated of in the Mantra as the Devatas? They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, *i. e.*, time and space. Our knowledge of causation is mainly that of succession of events. And succession is nothing but an order in time. Secondly, our knowledge must be a knowledge of something and that something must be somewhere. It must have a locality of its existence and occurrence. The most exhaustive division of human knowledge is between objective and subjective knowledge. The former is the knowledge of all that passes without the human body.

It is the knowledge of the phenomena of the external universe. Scientific men have at the conclusion that natural philosophy, *i. e.*, philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effects sensible that is known to us. Hence the knowledge of the external world is resolved into the knowledge of force with its modifications. We come next to the subjective knowledge. In speaking of the subjective knowledge there is firstly the ego, the human spirit, the conscious entity; secondly, the internal phenomena of which it is conscious. The internal phenomena are of two kinds:—They are either the voluntary, intelligent, self-conscious activities of the mind, and hence may be designated deliberate action, or the passive modifications effected in the functions of the body by the presence of the human spirit. These, therefore, may be called the vital activities. An *a priori* analysis, therefore, of the knowable leads us to six things—time, locality, force, human spirit, deliberate activities and vital activities. These things then are fit to be called Devatas. The conclusion to be derived from the above enumeration is that if the account of Nirukta concerning Vedic Devatas, as we have given, be really true, we should find Vedas inculcating these six things—time, locality, etc. Let us apply this crucial test. We read in *Shatpatha Brahman*, XIV-16.

"Says Yajnawalka to Shakalya there are 33 Devatas, 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prajapat; 33 on the whole. The 8 Vasus are —(1) heated cosmic bodies, (2) planets, (3) atmospheres, (4) super-terrestrial spaces, (5) suns, (6) rays of ethereal space, (7) satellites, (8) stars.

These are called Vasus, for the whole treasure of existence resides in them, for they are the abode of all that lives, moves or is. The eleven Rudras are the ten nervauric forces enlivening the human frame and the eleventh is the human spirit. These are called the Rudras because when they desert the body it becomes dead and the relations of the dead in consequence of this desertion begin to weep. The twelve Adityas are the twelve solar months marking the course of time. They are called Adityas, as by their cyclic motion they produce changes in all objects, and hence the lapse of the term of existence for each object. Aditya means that which causes such a lapse. Indra is all pervading electricity or force. Prajapati is Yajna (or an active voluntary association of objects on the part of man for the purposes of art or association with other men for purposes of teaching or learning). It also means the useful animals. Yajna and animals are called Prajapati, as it is by such actions and by such animals that the world at large derive its material existence. 'What then are the three Devatas?', asks Sakalya. Says Yajna Valka, 'they are locality, name and birth.' He again asks, ' What are the

two Devatas?' Yajna Valka, replied, 'The positive substance Prana and negative substance Anna' 'Adhyardha is the universal electricity, the substainer of the universe known as Sutratma.' Lastly enquired 'who is the one Devata?' Yajna Valka replied, 'God the adorable.' These then are the 33 Devas mentioned in the Vedas. Let us see how far this analysis agrees with our *apriori* deduction. The 8 Vasus are clearly the localities, the twelve Adityas comprise time; the eleven Rudras including firstly the Ego, the human spirit; and secondly, the ten nervauric forces may be approximately taken for the vital activities of the mind; electricity is the all-pervading force; whereas Prajapati, Yajna and animals may be roughly regarded as comprising the objects of intelligent, deliberate activities of the mind.

It is clear then that the interpretation of Devatas which Yaska gives is the only interpretation that is consistent with the Vedas and the Brahamanas. The following quotation from the Nirukip leaves no doubt about the pure monotheistic worship of the Vedas. "Leaving off all other Devas, it is only the Supreme Soul that is worshipped on account of its omnipotence. Other Devatas are but the Pratyangas of the Supreme Soul, *i. e.*, they but partially manifest the glory of God. All these Devas owe their birth and power to Him. In Him they have their play. Through

6

Him they exercise their beneficial influences by attracting properties, useful and repelling properties injurious. He alone is the All in All of all the Devas."—*Nirukta*, VII—4.

In his old age even Professor MaxMüller could not escape from feeling the influence and truth of Swami Dayananda's writings. In "India What can it teach us," p. 218, he admits:—"The dictionaries tell you that Deva means God or gods and so no doubt it does. But if we always translated Deva in the Vedic hymns by God we should not be translating but completely transforming the thoughts of the Vedic poets.........Deva originally meant bright and nothing else. Meaning bright it was constantly used of the sky, the stars, the sun, the dawn, the day, the spring, the rivers, the earth; and when a poet wished to speak of all these by one and the same word—by what we should call a general term—he called them all Devas."

Again on pages 159—160 of the same book he says, "We must never forget that what we call gods in ancient mythology are not substantial individual beings of whom we can predicate this or that Deva which is translated by God is nothing but an adjective expression of a quality shared by heaven and earth, by the sun and stars; and the dawn and the sea, *viz.*, brightness."

The Arya Samaj, therefore, holds that there are no gods but God, Who alone is to be wor-

shipped—all the other Devas are to be utilised and not to be worshipped.

(*a*) Who worships any other Devata, he knows not. He is like unto a brute among the learned.—*Shatpatha Brahman*, XIV—4.

(*b*) May I know that Supreme Spirit, who is all light and beyond darkness ! by knowing Him alone can one overcome the great death ; there is no other path for salvation.—*Yajur Veda*, XXI—18.

With the exception of 'Om' which has no other meaning except that of God, all the other words used for God have also other meanings. The first chapter of Swami Dayananda's 'Satyarthprakash' contains a learned exposition of the subject. Therein the author has given the derivative meanings of more than a hundred such words showing clearly that when used in connection with worship, all these words signify the one Almighty God. The internal evidence of the Vedas confirm this.

"That Supreme Spirit is the protector of all, and pervades and gives light to all bright things. He is called Indra or the glorious, Mitra or the friendly ; Varuna, or the greatest and the best ; Agni or the adorable. Though one, He is called by the learned by many names, such as Agni (the adorable), Yama (the ruler), Matarishva (the mighty)."—*Rig Veda*, *Mandla* I, Sukta 164, Verse 46

" The learned and wise describe the one existing God in many forms of expressions."—*Rig Veda* X—114—5.

" He is Agni (adorable); He is Aditya (imperishable); He is Vayu (omnipresent); He is Chandrama (the giver of happiness); He is Shukra (the creator); He is Brahma (the great); He is Apah (all pervading); He is Prajapati (the lord of all creatures)."—*Yajur Veda*, xxxii—1.

The above view is also corroborated by external evidence.

" He is Brahma (the great); He is Vishnu (the pervader); He is Rudra (the chastiser); He is Shiva (the source of all good and happiness); He is Akshara (the never perishing); He is the most high a self effulgent); He is Indra (the glorious); He is Kalagni (the adorable and counter of all); He is Chandrama (the (giver of happiness)."—*Kaivalya Upanishada*.

" One ought to know the Supreme Spirit Who is Ruler of all, Subtler than the subtlest, resplendent, glory and capable of being realised only by meditation. Some call him Agni (adorable), others call him Manu (thinker) and others Prajapati (lord of creatures). (Some again call Him Indra (the glorious); others Prana (source of life); and others, the Eternal Brahma (the great)."—*Manu*, XII—122—3.

DEVA PUJA.

Deva Puja (worship of the Devas) according to the Arya Samaj is to honour father, mother, teacher, guest, wife or husband. Father includes all the elder male members of the family and mother includes all elder female members of the family.

"With pain the mother to her child gives birth ;
With pain the father rears him ; as he grows
He heaps up cares and troubles for them both ;
Incurring thus a debt he ne'er can pay,
Though he should strive through centuries of time

Think constantly, O son, how thou mayest please ;

Thy father, mother, teacher—these obey.
By deep devotion seek thy debt to pay.
This is the highest duty and religion."—

Manu, II—227—228.

Even though wronged, treat not with disrespect
Thy father, mother, teacher, elder brother.—

Manu, II—226.

A wife is half the man, his truest friend
Source of his virtue, pleasure, wealth—the root ;
Whence springs the line of prosperity.—

Mahabharata I—3028.

Then only is a man a perfect man
When he is three—himself, his wife, his son
For thus have learned men the law declared,
A husband is one person with his wife.—

Manu, IX—45.

Women must be honoured and adorned by fathers, brothers, husbands and brothers-in-law desiring welfare.—*Manu*, III—55.

In the family in which the husband is contented with his wife and the wife with the husband, there happiness is ever sure.—*Manu*, III—57.

A wife is half the man, his truest friend,
A loving wife is a perpetual spring
Of virtue, pleasure, wealth ; a faithful wife
Is his best aid in seeking heavenly bliss ;
A sweetly speaking wife is a companion
In solitude ; a father in advice ;
A mother in all seasons of distress ;
A rest in passing through life's wilderness.—

Mahabharata I, 3028-9.

HEALTH.

The Vedic religion does not teach to neglect the body or bodily organs and powers. It teaches that with the mental, moral and spiritual progress every man should do his best, to live in good and sound physical condition and to strive for and enjoy physical comfort.

It inculcates the full development of every organ, power and faculty with a view to leave nothing undone that will get him salvation with the termination of his earthly career. No man, who is a physical wreck, a moral leper or a social monster, can attain to spiritual excellence. Each and everyone of the departments of human development is essential and none can be left out without serious disadvantage to the individual.

" May I have voice in my mouth, breath in my nostrils, sight in my eyes, hearing in my ears, hair that hath not turned gray, teeth free from yellowness and much strength in my arms."

" May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my limbs be uninjured and my soul unimpaired."—*Athervaveda*.

Such Vedic Mantras are daily used in prayer.

" O Lord ! preserve in their full strength and vigour my speech and my organ of speech ; my respiration and my organ of respiration ; my vision and organ of vision, my hearing and organ of hearing ; my navel, my heart, my throat, my head O Lord ! vouchsafe glory and strength into my arms and unto my hands."

" He is the omniscient Lord, ardently desired by the wise, and their truest and most loving friend. He is the creator of the Universe. He exists before the creation of a universe and

survives its dissolution. By the goodness and grace of Him may we see for Him for one hundred years, live for Him for one hundred years, hear His Word for hundred years and enjoy independence for hundred years, yea for more than 100 years."—

Yajur Veda, xxxvi—24.

" Thou art energy, give me energy ;
Thou art might, give me might ;
Thou art strength, give me strength ;
Thou art vigour, give me vigour ;
Thou art indignation, give me indignation ;
Thou art patience, give me patience."—

Yajur Veda, xix—9.

DHARMA.

The fifth principle of the Arya Samaj is that all act should be done in accordance with Dharma. What is then Dharma? The right fulfilment of the will of God, just regard for all without the least bias whatever, righteous line of action which by reason of its being susceptible of direct proof and inconsonance with the teaching of the Vedas is Dharma. Honesty, justice, purity of heart and all other virtues which are called moral virtues should regulate and govern our thoughts, our words and our actions.

What sort of moral men we are required to be by the Vedas will be clear from the following quotations :—

" Let Dharma (virtue), O mortal, be the strength of thy *prana*, and of the air which resides in thy

throat, of thy *apana*, and of the air which increases and purifies blood in the body, of thy *asa* and of the other vital airs which dwell in thy body; of thy thoughts and of thy intellect; of thy know ledge, and what conduces to that knowledge; of thy tongue and its utterances; of thy mind and its activities; of thy ears and their perceptions; of thy imagination and its conceptions; of thy stength and of the means whereby that strength may be gained."—*Yajur*, xviii—2.

"Let Dharma or virtue, O mortal, be the strength of thy physical energy and of what conduces to that energy; of thy strength and of the means whereby that strength may be had; of thy soul and its aspirations; of thy body and all its parts; of thy household and all that is in it; of thy activities and of the use of those activities; of thy big limbs and of thy small ones; of thy bones and of thy veins; of thy vital parts and of what keeps up vitality; of the persons of thy relations and friends; of thy longevity and of the means whereby that longevity may be attained; of thy old age and of thy youth."—*Yajur*, xxi—3.

"May my life, O Lord, derive strength from virtue, may my vital airs derive strength from virtue; may my eyes derive strength from virtue, may my ears derive strength from virtue, may my mind derive strength from virtue; may my soul derive strength from virtue; may my efforts to diffuse true knowledge derive strength from virtue;

may my illuminating intellect derive strength from virtue; may my yearning after truth derive strength from virtue; and may my attempts at promoting the well-being of my fellowmen derive strength from virtue."—*Yajur Veda*, xviii—26.

"Remove O Lord, what is evil in my eyes, my heart and my mind, and make them perfect, for Thou alone art the protector and preserver of the world."—*Yajur Veda*, xxxvi—2.

"Let all men's thought and deliberations, their minds, their aspirations and desires, influenced and guided by virtue be in agreement with each other. I, their Lord and Maker, bless those who are one in their minds and hearts. Let every man constantly keep in view the dictates of virtue in his dealings with others."—*Rig Veda*, viii—49—3.

"All men should rest satisfied with what is lawfully and rightly theirs. They should have profound faith in virtue and truth. They should ever follow in the foot-steps of the learned and the wise. They should promote each other's well-being by mutual assistance and co-operation. They should never, as long as they live, deviate from the path of virtue or truth."—*Rig Veda*, xii —5.

"Ceaseless activity, patience, and forbearance at all times, accumulation of energy, mental and physical, truthful speech and a thorough control over the mind and the senses, desire for righteous wealth, and virtue in its comprehensive sense,

should be the distinguishing characteristics of every man."—*Rig Veda*, xii—5.

The Vedic religion may be summed up in four words :—Purity, unity, simplicity and universal peaces.

The quotations from the Vedas already given must have convinced the readers that the Vedas inculcate the purity of thought, the purity of word and the purity of action, nay the purity of every organ of the human body and of everything in the world. The Arya Samaj cut short all the lengthy rituals of the priest-craft. Every *sanskar* from conception to death may be performed by any person, and there is no necessity of calling any priest on any occasion.

The help of any priest is not required in worship. Worship is the communion of the individual spirit with Supreme Spirit, and the help of priest-craft has no place in it. The Brahmchari and the Sannyasi have to take the vow of poverty. The Vanaparasta is required to lead the simplest possible life and to prepare himself for his complete self-sacrifice in the next Ashram. The Girhasti is also required to live a life of simplicity.

" Agree and be united, let your minds be all of one accord."—*Rig Veda*, viii—41—2.

" Let the road be common, common the assembly, common the law, and so be your thoughts

united ; let your offerings be common, this I, the Lord ordain, and let your purposes be common." —*Rig Veda*, viii—39—3.

"One and the same be your resolves, be all your hearts in harmony, one and the same be all your minds that all may happily consent."—*Rig Veda*, viii—41—4.

द्यौः शान्तिरन्तरिक्षदं शन्तिः पृथिवी शान्तिरापः शान्तिरोषथधः शान्तिः। वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिब्रह्म शान्तिः सर्वंदं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि। यजु. ३६। १२

May there be peace in the sky, peace in the mid—region, peace on the earth, peace in waters, peace in medicines and peace in vegetables. May all the powers or nature bring us peace. May God vouchsafe us peace. May peace and peace alone reign everywhere. May that peace come unto me!—*Yajur Veda*, xxxvi—17.

Om—Shanti—Shanti—Shanti.

PEACE TO ALL BEINGS.

The Principles of Arya Samaj.

I.—" The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God.

II.—" God is All-Truth, All-Knowledge, All Beatitude. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the universe. To Him alone is worship due.

III.—" The Veda is the Scripture of true knowledge. It is the paramount Duty of every Arya to learn and teach the Veda, to hear and preach it.

IV.—" We should ever be ready to accept Truth, and to renounce Untruth.

V.—" All acts should be done in accordance with *Dharma*, after a thorough investigation of Right and Wrong.

VI.—" The prime object of the Arya Samaj—Vedic Church—is to do good to the world, that is, to promote the Physical, Spiritual and Social good of every sentient being.

VII.—" Our conduct towards all should be guided by Love, Righteousness and Justice.

VIII.—" We should destory *avidya*—Nescience —and promote *vidya*—Science, spiritual and physical.

IX.—" No person should be content with promoting his own good only ; on the contrary, he should look for his good in the good of all.

X.—" All men should abide by the laws of Society calculated to promote the well-being of all ; but every body is free in regard to the laws affecting his individual well-being."

APPENDIX A

Opinions of Outsiders about SWAMI DAYANANDA SARASWATI and THE ARYA SAMAJ

(1) SIR SYED AHMAD, *the Founder of the M. A.- O. College, Aligarh.*—" It is very much to be regretted that Swami Dayananda Saraswati who was a profound Sanskritist and a great Vedic scholar, died at Ajmere, on the 30th October, 1883, at 6 P. M. He was not only a scholar but also a good man having in him the qualities of a true ascetic......He taught the worship of one Resplendent, Formless God and of none else besides. We were intimate with the late Swami and always reverenced him extremely. He was such a learned and good man that he merited veneration at the hands of followers of all religions.........He was a man whose equal is not to be found at this time in the whole of India. It is the duty of every man to lament over his death because he was a peerless man."

(2) MR. A. O. HUME.—" I have heard with the deepest regret of Dayananda's untimely loss. Whatever views men may entertain as to portions of the doctrines taught by him, all must admit that he was a great and good man, an honour to the country so dearly loved and all must feel that in losing him India has sustained a great and deplorable loss."

(3) MR. FREDEREIC FANTHOME.—"The news of Swamiji's death was a great blow to me......India has lost in him a philosopher, whose equal—speaking of the future—India will perhaps never have."

(4) PROF. F. MAXMULLER—" Of the life of Swami Dayananda Saraswati we have very full account. He initiated a great reform of Brahmanism and seems to have been a liberal-minded man. He also was willing to surrender his belief in the divine revelation of the *Brahmanas*, through he retained it in full strength with regard to the Vedic hymns. He published large commentaries of the Vedas which show great familiarity with Sanskrit and very wide reading......He sanctioned the remarriages of widows, supported the movement in favour of raising the marriageable age of boys and girls and altogether showed himself free from many prejudices as to caste food and all the rest. He condemned idolatry and even polytheism...... He certainly seems to have been a powerful disputant, his influence became greater and greater till at last his opponents, the orthodox and unchanging Brahmins, were suspected of having poisoned their dangerous rival. He died suddenly, but his followers under the name of the Arya Samaj, form still a very important and growing seat in India."

(5) MADAME BLAVATOSKY, *the Founder of the Theosophical Society in her book 'From the Leaves and Jungles of Hindustan'*, states as follows :—"For more than two years before we left America, we were in constant correspondence with a certain learned Brahman, whose glory is great at present (1879) all over India. We came to India to study, under his guidance, the ancient country of Aryas, the Vedas and their difficult language. His name is Dayananda Saraswati Swami......This Pandit is considered the greatest Sanskritist of modern India and is an absolute enigma to everyone. It is only five

years since he appeared on the arena of great reforms, but till then, he lived entirely secluded, in jungle, like the ancient gymnosaphists mentioned by the Greek and Latin authors. At this time he was studying the chief philosophical systems of Aryavarata and the occult meaning of the Vedas with the help of mystics and anchorites. From the very first day of his appearance Dayananda Saraswati produced an immense impression. Wandering from one town to another, to-day in the south, to-morrow in the north and transporting himself from one end of the country to another with incredible quickness, he has visited every part of India......Thundering against idol worship, the great orator fights with all his might against caste, infant marriages and superstitions, Chastising all the evils grafted on India by centuries of *casuistry* and false interpretation of the Vedas, he blames for them the Brahmans, who as he openly says before masses of people, are alone guilty of the humiliation of their country, once great and independent, now fallen and enslaved.

" And yet Great Britain has in him not an enemy, but rather an ally. He says openly, 'If you expel the English, then, no later than to-morrow, you and I, everyone who rises against idol worships, will have our throats cut like mere sheep. The Mussalmans are stronger than the idol worshippers, but these last are stronger than we. Thanks to his excellent knowledge of Sanskrit, the Swami does a great service not only to the masses, clearing their ignorance about the monotheism of the Vedas, but to science too,......It is perfectly certain that India never saw a more learned Sanskrit scholar, a

7

deeper metaphysician, a more wonderful orator and a more fearless denunciator of every evil than Dyananda since the time of Sankaracharya.

"Wherever Dayananda appears, crowds prostrate themselves in the dust over his foot prints. but he does not teach them a new religion, does not invent any new dogmas. He only asks them to renew their half forgotten Sanskrit studies, and, having compared the doc trines of their forefathers with what they have become in the hands of Brahmans, to return to the pure conception of Deity taught by the primitive Rishis, Agni, Vayu, Aditya and Angira—the patriarchs who first gave the Vedas to humanity. One is inclined to think that this wonderful Hindu bears a charmed life, so careless is he of rousing the worst human passions, which are so dangerous in India. At Benares, a worshipper of the Shiva, feeling sure that his cobra would at once make an end of the offender's life, triumphantly exclaimed, "Let the god Vasuki himself show which of us is right?" Dayananda jerked off the cobra twisting round his leg and with a single vigorous movement, crushed the reptile's head. 'Let him do so,' he quietly assented, 'Your god has been too slow. It is I who have decided the dispute. 'Now go', added he, addressing to the crowd, 'and tell everyone how easily perish all false gods. Truly a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster ready to spring upon him and tear him to pieces...."

(6) DR. ANDREW JACKSON DAVIS *of America* :— " ......To restore primitive Aryan religion to its first pure state was the fire in the furnace called 'Arya Samaj' which started and burned brightly in the bosom of that Inspired Son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble, inflaming souls in the land of Eastern Dreams ......Hindus and Moslems ran together to extinguish the consuming fire which was flaming on all sides with a fierceness that was never dreamed of by the first kindler Dayananda. And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindus in their efforts to extinguish the New Light of Asia. But the heavenly fire increased and propagated itself.

(7) COLONEL OLCAT says in his *'Old Diary Leaves'*: —"The Swami was undoubtedly a learned Sanskrit Pundit with immense pluck, force of will and self-reliance—a leader of men."

(8) MR. J. RAMSAY MACDONALD, M. P., says in his book '*The Awakening af India*' :—"The Arya Samaj is purely a religious society and was founded to carry on the teachings of Swami Dayananda Saraswati......... Born in 1824, the Swami died in 1883. Stated in a sentence, his teaching was directed towards bringing Hindu religion back to the purity of the Vedas. ......It dreams of a world dominion for the Vedas. But the Swami inculcated a spirit as well as a doctrine. Part of his revelation was that the Aryan was the chosen people, the Vedas the chosen gospel, India the chosen land......... He was a limb of the church militant. Austere, indepen-

dent, dogmatic and puritanical was his character and he imparted those qualities to his followers......."

(9) Mr. H. W. Nevinson in his *New Spirit in India'*, says :—".........Swami Dayananda Saraswati quitted this stage of existence at Ajmere in 1883, after a wandering life of holy poverty, given up entirely to the denunciation of idols, caste restrictions, animal sacrifices, licentious rites, the multiplicity of deities and other accretions with which frail humanity has surrounded the stern purity of Vedic revelation. Leaving his home as an outcast rather than submit to the carnal marriage tie, Dayananda spent sixteen years of youth and early manhood in walking from one holy place in Northern India to another. Sometimes he passed into Kashmere, thrice he crossed the snow mountains into Thibet, and hungry for wisdom he sought everywhere for the Teacher at whose feet he might enjoy it. At last he found wisdom near at hand, in those very scriptures on which he had meditated day and night and full of reforming zeal he turned to Benares and other seats of religious learning where he might confute the Pandits, whose obscure minds darkened the hard radiance of God's sacred word. In city after city public debates were held before immense audiences, Dayananda in solitary knowledge opposing the priestly hostility of all the teachers combined.........Perhaps unhappily for his cause, Dayananda did not confine himself to the purgation of Hindu superstitions and social abuses, but was equally vehement in his attacks upon the unworthy conditions and compromises that have gathered round Christianity and Islam, and to his success in interrupting the process of conversion among

Hindus we may trace the marked hostility with which Christian and Mahomedan missionaries have always regarded the Samaj......... ."

(10) REV. C. F. ANDREWS, M. A., *Principal, St. Stephen's College, Delhi.*—" I would say once that I have felt the attack made on Swami Dayananda as a teacher and on his book the *Sathyartha Prakash* extremely unfair through lack of realization, that in it he was endeavouring to represent the ideal of the Vedic times in all its aspects and in no sense dealing with modern politics or the modern political situation. I have read carefully all I could find concerning the life of Swami Dayananda and have conversed with those who knew him and could tell of him, and I have formed a clear estimate of his character and his teachings. He was heart and soul, a religious and social reformer and only touched the sphere of modern politics is so far as all high and noble religious and social reforming work must tell on the body politic. I regret extremely some of the harsh things that he uttered concerning my own faith. I am sure if he were living to-day he would retract them, for, he was a sincere and zealous lover of the truth."

(11) PROF. M. RANGACHARIAR, M. A., *of Madras.*—" Swami Dayananda was really a star in the glaxy of Indian notables. The object of the Arya Samaj was militant propagandism or rather aggressive propagandism.......... Swami Dayananda like Sree Shankara moved with the spirit of the age. The Swami succeeded in showing to the world the true points in the Hindu religion and showed that Hinduism was competent

to serve all the higher and nobler purposes of social elevation and emancipation which iconoclastic, Islamism and democratic Christianity claimed for their credit—Swami Dayananda had proved a mighty centre of energising force trying to level up society and morality and infusing fervour and enthusiasm and love of service and self-sacrifice among those who followed his teachings......"

(12) DEWAN BAHADUR R. RAGHUNATH RAO.—"Before he formulated his schemes of social and religious reform, Dayananda went about the country consulting with men who had already worked in those fields. In course of such a tour the Swami came to me at Indore when I was Dewan of that native state......Dayananda's view that only the *Sanhita* portion was the real Veda while the Brahmanas were mere commentaries app ared to me perfectly reasonable...... I read through a greater part of his commentaries and I should say that, on the whole, his interpretations are correct and in keeping with those of the oldest and therefore, the most authoritative commentators. Dayananda struck me as a most extraordinary man. He was honest and sincere......He was an embodiment of all those qualities that go to make a leader of men."

"PIONEER", *December 30, 1883*.—"With irresistible logic and fiery eloquence he preached, like a second Luther, against the abuses which in the course of time had loaded down and corrupted on once grand faith. He touched the heart of young India by painting the faded glories of Arya Varata, and bidding them be worthy of ancestors. He was not a political agitator

stirring up sedition. Quite the contrary; for he told his audiences that the paramount power was, despite all that could be said against it, the friend of India as it guaranteed the free discussion of religious questions, and made it possible for him and his followers to worship the one God of the Veda. In a word the tendency of the great man's work was all in the right direction and likely to prove a blessing for his country and countrymen. This man was Pandit Dayananda Saraswati Swami, founder of the Arya Samaj.

"THE BENGALEE", *Calcutta, November 3, 1883*:—"Pandit Dayananda must be regarded as religious teacher of no ordinary eminence. We may differ from his religious views; we may not accept his interpretation of the Vedas but he stands forth as a religious teacher of surpassing power and earnestness. He was a Yogi, an ascetic who had adjured the world, but he was gifted with a practical sagacity which few men of the world could pretend to possess. His death is not only an irreparable loss to the religious community of which he was the life and soul, but it is a loss to his countrymen at large, who will always be proud of his learning and cherish his memory with affectionate gratitude."

"THE TRIBUNE", *Lahore, November 3, 1883*:—"It would be a mistake to suppose that the work set on foot by the lamented deceased is confined within the four corners of the Arya Samaj. The principles he preached spread far and wide, and created a revolution in men's opinions. Though we do not concur in all that he said and taught, we must agree that he was a man of great abilities—a genius of higher order, who, by the superior

power of his intellect, rose above the gross superstitions inculcated by his own Shastras.........."

"INDIAN EMPIRE", *Calcutta, November 4, 1883*:— "It is our painful duty to record the death of Swami Dayananda Saraswati, the distinguished founder of the Arya Samaj, and the foremost of Hindu reformers of his generation. His vast scholarship, remarkable powers of debate and unimpeachable independence of character will be proudly remembered by his mourning countrymen."

"DEEN BANDHU", *Bombay, November 4*.—" Swami Dayananda was a man of great learning and possessed great religious knowledge.........."

"REGENERATOR OF ARYAVARTA", *Lahore, November 5*.—" He was what might be called a true reformer...... He bore the burden and heat of the day. Among those to whom posterity will assign a glorious niche in the temple of Fame, Swami Dayananda will stand foremost.........."

"INDIAN CHRONICLE", *Bankipur, November 5*.—" A profound Sanskrit scholar, and deeply versed in all the lore of Aryan philosophy; an eloquent speaker, and extremely courteous in his manners, he had all the qualifications of a great religious teacher, and indeed his organisation, the Arya Samaj, as a means of religious reformation, is of no ephemeral character. It will certainly have a voice in deciding the spiritual future of India. The chief aim of the Swami was to restore the pristine purity of Hindu religion, and clear it of the heaps of extoric dross under which later day Brahmanic divines have succeeded in interring it.........."

" BENGAL PUBLIC OPINION", *Calcutta, November 3.*— " Pandit Dayananda's death will cast a gloom over the whole of educated Hindudom. He was an ornament to our country ; pride to our nation.—He was a man of genious, few will deny........."

" HINDU OBSERVER", *Madras, November 8.*—" He was a renowned Sanskrit scholar and an earnest worker in the sphere of reformation. His death is a loss to the country."

" THE THINKER", *Madras.*—" We are sorry to hear of the death of an eminent Sanskrit scholar, Swamiji Dayananda......We send our hearty condolence to his personal friends and followers...... "

" GUJRAT MITRA", *Surat, November 11.*—" India has lost one of her foremost of religious reformers of the old school.........Who will not miss on our public platform the deep fervour of his languages the unopposable artillery of his forensic eloquence. the honesty of purpose, the firmness of his resolve, the frankness and straightforwardness of his motives, his independence of character and action and his genuinely patriotic ardent zeal to lift up his country from the depths of superstition and priestcraft. idolatry and unmeaning ostentatious virtualism ?......"

" THE THEOSOPHIST", *December 1883.*—" A master-spirit has passed away from India. Pandit Dayananda Saraswati, the founder and supreme chief of the Arya Samaj of Aryavarata. is gone ; the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriot-

ism, is no more. He has passed out of this plane of strife and suffering into higher and more perfect state of being."

"...... All our differences have been burnt with the body......We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his social and religious reforms; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense Swami Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-country exceeded only by his unbounded learning......He, threw as it were, a bomb shell in the midst of the stagnant masses of degenerated Hinduism and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory......... The teachings and Vedic doctrine propogated by him were a thousand times more consonant with Shruti or even Smriti than the doctrines taught by all other native Samajes put together...The Arya Samaj rites certainly make the nearest approach to real Vedic national religion......The death of the Swami is an irreparablee loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity."......To this we answer that we can swear that he had foreseen his death and so far back as two years ago. Two copies of his will sent hy him at the time to Colonel Olcott and to the editor of the

Theosophist respectively—both of which are preserved by us as memorial of his bygone friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884."

MR. RISLEY, I. C. S. :—"A movement of this type, promoted by such influential supporters, seems to be of high promise and may even contain the germ of a national religion. The Aryas start with a definite creed resting upon scriptures of great antiquity and high reputation ; their teaching is of a bold masculine type and is free from the limp eclecticism which has proved fatal to the Brahmo Samaj ; they have had the courage to face the vital question of marriage reform, and, finally, they recognise the necessity of proselytism and do not hesitate to say 'those who are not with us are against us.' These are elements of strength, and the movement seems likely to gather to itself many adherents among the educated class. Whether it will spread beyond the relatively small circle of literates seems to depend upon the reception that it meets with from the Brahmans who cater for the spiritual needs of masses of the people. Seeing that the Aryas condemn offerings to idols, pilgrimage and bathing in sacred rivers, it seems doubtful whether the priests who live by promoting these modes of propitiating the gods will regard the new movement with favour."

MR. E. P. MACLAGAN, I. C. S., writes in the *Punjab Census Report for 1891.*—".........The fact that the Aryas are mainly recruited from one class, and that the Samaj possess a very complete organization of its own, has laid it open to the charge of supporting as

a body the proclivites of a large section of its members; but the Samaj as such is not a political but a purely religious body."

Mr. J. H. Cox. I. C. S., writes in *Faizulla Khan Chandrabhan.*—"......I cannot conceive how a peaceful and law-abiding society like the Arya Samaj can possibly occasion a breach of the peace. No form of worship actively offensive to Musalmans are practised, and if the Musalmans choose to take offence at a perfectly lawful society holding lawful meetings in a house of which it is the sole owner, the fault will be entirely their own."

APPENDIX B.

The number of the Arya Samajes is 737 :—

Punjab ...	... 352	Madras ...	6
U. P. and Oudh	... 228	Burmah ...	4
Bombay Presidency...	53	Singapore ...	1
Bengal ...	... 2	Africa ...	6
Bihar ...	... 35	England ...	1
Central Provinces	... 47	Hong Kong ...	1
Nizam, Hyderabad ...	3		——
Rajputana	... 51	Grand Total ...	737

There is an All-India Arya Sabha called the Arya Sarva Deshak Sabha. Its present headquarter is Delhi.

There is a Paropkarini Sabha with headquarters at Ajmere. The President of this Sabha is Shriman Major-General Maharaja Sir Partap Singh, K. C. S. I., ruler of Idar; Shriman Maharajdhiraj Sir Nahar Singh Ji Verma, ruler of Shahpura, is its Secretary. Its library contains (twenty thousand) 20,000 books of Vedic literature. There are also Provincial Arya Pritinidhi Sabhas, (1) Punjab. Sindh and Beluchistan, (2) U. P. and Oudh, (3) Rajputana, (4) Bengal and Bihar, (5) Bombay, and (6) Central Provinces.

There are also some district Sabhas, *e. g.*, Karnal, Delhi, Muzzaffargarh, Saharanpur, Sialkot, Kairana.

There are some seventy Arya youngmen's associations. Out of them Propkarini Sabha and the Provincial Sabhas are registered bodies.

There are the following Gurukulas (teaching and residential unversities) attached to the Arya Samajes :—

1. Gurukula, Kangari (Hardwar). The period of education is 16 years. The Sanskrit literature is the principal subject, but the physical science on the western line and English literature are also taught. At the end of 1911, 274 Brahmacharis were reading. Some of the teachers of the institutions are :—

Sri Pandit Kashinathji Shastri (Professor of Sanskrit).

Sri Pandit Kabyatirath (Professor of Vedic Philosophy).

M. Ram Deo, B. A. (Professor of English and Western Philosophy.)

M. Balkrishna, M. A. (Professor of History.)

Pandit Tulsi Ramji, M. A. (Professor of Philosophy.)

Pandit Vinayak Ganesha Sathi, M. A. (Professor of Physics and Chemistry.)

M. Mahesha Charan Sinha, M. SC. (Professor of Agriculture.)

M. Lakshman Dasji, B. A., Professor of Mathematics.

M. Goraban Dasji, B. A., Head Master.

M. Mookh Ramji, B. A.

In addition to these there are other learned Pandits and Shastris. The Governor is Mahatma Munshi Ramji *Jigyasu*. Now no fee for board, Lodging or school is charged from any Brahmachari. The laboratory for the

eaching of Physics and Chemistry is well-furnished at a cost of nearly Rs. 20,000.

The library contains 5,500 selected books of Sanskrit and English literature. International scient fic series are also supplied. In the last two years nearly Rs. 3,000 worth books were purchased in addition to books given in gifts. In the year commencing from Chaitra 1966, and ending with Phalgun 1976, the total expense of the institution is Rs. 1,13,763.

2. Gurukul (Muttra).—Formerly it was at Farukhabad. The annual expenses of this institution is about Rs. 25,000 yearly. In the month of May, 1912, Pandit Bhagwandin Ji, Governor of the Gurukul, who had given his life to the institution, joined the majority.

3. Gurukula, Deolali, near Nasik, in Bombay Presidency.
4. Gurukula, Gujranwala.
5. Gurukula, Baralasi, in district Muzaffarnagar.
6. Tapobhumi, Surajkund, Gurukula, Budaun.
7. Gurukula, Chuhabhagtan, district Rawalpindi.
8. Gurukula, Sikandarabad.
9. Mahavidyalaya, Jwalpore.
10. Sri Virijanand Vedic Vidiyalaya, Hansganj, Muttra.

There are some 115 more Arya Sanskrit Pathshalas in different parts of India.

English Schools.

1. Dayananda Anglo-Vedic College, Lahore—Was founded in 1886. Nearly 3,000 students are reading in this institution. No fee is charged from the students in the Primary Classes. Neither any fee is taken from

the students reading in the Theological, tailoring and Ayur Vedic classes. In college classes some 90 students are reading without giving any fee. More than a dozen professors and nearly 3 dozen of teachers are employed. In 1911, a science block was erected at a cost of nearly 1 lac. An Engineering Department is also attached and boys are also prepared for the entrance in the Roorkee Engineering College. Annual expense is nearly Rs. 1,20,000. The number of students in the College on 31st March, 1911, was 798 and in the School Department, 1,333, which is now about 2,000. It is affiliated upto M. A. Nearly half the university scholarships are won by this college alone. A Boarding house is also attached to it. Chairs of Vedic Literature, Aryan Medicine, French and Japanese, are attached to the college. The library of this institution is considered the best in the Punjab. Every Samaj in India which has subscribed Rs. 5,000 to this Institution can send a member in the managing committee, provided he is personablly fit for the work. For many years the late Justice Lal Chand was the chairman of the executive managing committee. Now the chairman is Lala Hans Raj, B.A., who for 30 years served as Principal of the college, without taking a single farthing. The staff of the college and school is the best available. Many of them only take subsistence allowance. This list includes Lala Sain Das, M. A. (both of Calcutta and Cambridge University), who is now Principal, Lala Diwan Chand, M. A., Pandit Todar Mull, M. A., and Bhakhsi Ram Ratan, B. A. Arya Bhasha is a compulsory subject. More than half the students who take degrees in Sanskrit are students of this college. About 30 Pandits are engaged for

teaching Sanskrit and Arya Bhasa. Many of them are graduates of Sanskrit.

2. Gurudatta Anglo-Vedic School Dharamsala.—The number of students is 247.

3. Margopdeshak Pathshala, Agra.

4. Jumana Prasada Arya High School, Ludhiana.

5. Dayananda Anglo-Vedic High School, Dehra Dun.—350 students are reading, 117 boys live in the Boarding House attached. Negi Puran Singh Ji has recently made a gift of his estate worth two lacs of rupees.

6. Anglo-Vedic High School, Karangarh.

7. Sri Maddayananda Anglo-Vedic Pathshala, Aligarh.

8. Anglo-Sanskrit High School, Ambala City.

9. Anglo-Vedic Upper Middle School, Mala Kalan, Meerut.

10. D. A.-V. High School, Hoshiarpur.

11. S. D. Anglo-Sanskrit School, High School, Jalandhar.

12. Doaba High School, Jalandhar.

13. D. A.-V. High School, Amritsar.

14. Anglo-Sanskrit School, Abottabad.

15. Arya Samaj High School, Bareilly.

There are some 24 more Anglo-Vernacular High and Middle Schools. Many schools are opened for the education of the depressed and untouchable castes. Of them the following are worth noting :—

1. Arya Kumar Technical School, Sialkot.—This school is opened for the children of the Meghas, a caste of Hindus, which was considered untouchable, and

8

thousands of them have been raised and taken in the Aryan fold. Weaving and tailoring are also taught in this school.

2. Patila Parwani Pathshala, Ghaziabad.

3. Patila Adharni Pathshala, Baldor (Bijnor).

4. George Pathshala, Etawah.

Female Education.

1. Kanya Mahavidyalaya, Jalandhar—300 girls are reading in the school department. Two college classes have also been opened from 1910. There is a special class for training female teachers. The education is given in religion, Sanskrit, English, Mathematics, Music, tailoring, embroidery, needlework and domestic economy.

A Kanya Ashram, *i. e.*, the Girls' Boarding House, is also attached. The annual expense is about Rs. 40,000.

2. Arya Kanya Pathshala, Dehra Dun.—About 200 girls are reading. Education is given in religion, Sanskrit, English, Hindi, Mathematics, History, Geography, Physical Science, Music, culnery art, tailoring, needlework, drawing hygiene and domestic economy. There is also a Girl Boarding House with 80 boarders. The expense is about Rs. 32,000.

3. Bhagwati Putri Pathshala, Haryana—Hoshiarpur.—Eight classes are in this school. Education is given on the line of the Kanya Mahavidyalaya, Jalandhar, 100 girls are reading.

4. Arya Kanya Pathshala, Peshawar.—Nearly 100 girls are reading in the school.

5. Arya Kanya Pathshala, Sialkot.—There are five classes. Education is on the line of Jalandhar girls' school. Annual expense is Rs. 1,200.

6. Arya Kanya Pathshala, Najibabad.—80 girls are reading.

7. Arya Sanskrit Kanya Pathshala, Dhampur (Bijnore.)—6 girls are preparing for Pritham Pariksha. Some 40 other girls are reading.

8. Arya Kanya Pathshala, Abahar, district Firozepore.

9. Daulat Ram Arya Kanya Pathshala, Bannu.—There are seven classes and more than 100 girls are reading.

10. Rai Karan Chand Pathshala, Srigovindpur, district Gurdaspur.—There are 9 classes with 60 students. A Boarding House is also attached. Sanskrit is a compulsory subject from the third class.

11. Kanya Pathshala, Bhiria.—There are 9 classes with 125 students. Sanskrit is a compulsory subject from the IVth class. English is also taught as an optional subject.

12. Arya Kanya Pathshala, Montgomery. Education is given up to Middle Standard. 153 girls are reading. Annual expenses, Rs. 1,200.

13. Arya Kanya Pathshala, Allahabad.—130 girls are reading. Annual expenses about Rs. 2,000.

14. Arya Kanya Pathshala, Delhi.—134 girls are reading. Annual expenses Rs. 1,600. There are other 130 Arya Girls' Schools in different parts of the country.

Where there is any Arya Samaj in a flourishing condition, a girl school is opened. There are several widows' homes in which widows are given protection, education, food and clothing.

ORPHANAGES

1. Ferozepore Orphanage.—Was founded in 1877 in honour of Swami Dayanand Saraswati's visits. In 1909, Ferozepore Cantonment Committee made a grant of 21½ acres of land upon which buildings are now erected. More than 200 orphans are living. Girls live in a separate compound from the boys. For the boys there are five classes in addition to those of carpentry and tailoring. The promising orphans are sent to Har Bhagwan Memorial High School. The girl school is upto Middle Standard. The annual expense is about Rs. 20,000.

2. Arya Samaj Orphanage, Bareilly.—Came into existence through the exertions and liberality of the Bareilly Arya Samaj about the end of 1884. On 2nd February, 1888, Sir Aucland Colvin, the then Lieutenant-Governor, visited this institution and being highly satisfied, issued a circular letter to all the District Officers of the United Provinces, sanctioning a grant of Rs. 2-8-0 per mensem, for every ordinary orphan sent to the orphanage through the district authorities. The Government allowance for female orphans is Rs. 2 per mensem each. The building now stands upon land granted by the Government, and the Foundation Stone was laid by the Lieutenant-Governor on 23rd October, 1910. Nearly 100 orphans are in the orphanage A Doctor is also engaged to visit the orphans twice a day.

3. Muzaffargarh Orphanage – opened in 1907.
4. Arya Orphanage, Monghyr.
5. Arya Orphanage, Jhelum.
6. Arya Orphanage, Banda.
7. Arya Orphanage, Jaunpore.
8. Sri Maddayananda Orphanage, Dinapore, Patna.
9. Orphanage, Dehra Dun.

A gift of 1 lac rupees was made by Lala Nand Lalji.

10. Dayananda Orphanage, Ajmere—Has about 125 orphans. It was started in 1895. One girls' and one boys' school are attached to it.

11. Shri Maddayananda Orphanage, Agra,—Has some 60 orphans. The annual expense is about Rs. 6,000.

12. Girls' Orphanage, Jalandhar.

13. Ram Prasada Orphanage, Narshinghpore.—Is managed by the Arya Priti Nidhi Sabha, C. P. There are some other 10 orphanages.

There are other orphanages at Lahore, Fatehpur, Meerut, Gujranwala, Bharatpore, Bhiwani, Shahpur, Rawalpindi, Rahon, Amritsar.

PERIODICALS.

The following are the newspapers and other periodical publication of the Arya Samaj :—

ENGLISH.

(1) The Arya Patrika from Lahore weekly, subscription Rs. 5.

(2) The Arya Messenger, Lahore.

(3) The D. A.-V. College Union Magazine, Lahore. Rs. 3.

(4) The Vedic Magazine and Gurukala Samachar.—A monthly magazine. Subscription Rs. 4, from Lahore.

Arya Bhasha.

(1) The Saddharm Pracharak, Delhi. Rs. 3-8.
(2) Aryamitra, Agra, Rs. 2.
(3) Dharma Devakar, Agra. Re. 1.
(4) Bharat Sudasha Parivartak, Farukhabad. Re. 1.
(5) Aryavarta, Dinapore. Re. 1-8.
(6) Bharat Udai, Jwalapore. Re. 1-8.
(7) Anath Rakshak, Ajmere. Re. 1-8.
(8) Navjiwan, Benares. Rs. 2.
(9) Arya Vanita, Jubbulpore. Re. 1.
(10) Uchita Wakta, Jwalapore.
(11) The Arya Sewak, Narsinghpore.
(12) The Veda Prakash, Meerut.
(13) The Arya Darpan, Shahjahanpur.

Urdu.

(1) The Arya Pratinidhi Sabha Circular, Lahore.
(2) The Arya Gazette. Rs. 2-8.
(3) The Prakash, Lahore.
(4) The Arya Musafir Magazine, Ferozepore. Rs. 3.
(5) Anath Hitaishi, Ferozepore.
(6) Arya Samachar, Cawnpore. Rs. 2.
(7) Arya Patra, Bareilly. Re. 1-4.
(8) Arya Bandhu, Meerut. Rs. 2-8.
(9) Hitaishi, Pilibhit, Rs. 2.
(10) The Bharata, Jalandhar, Rs. 2

GUJRATI.

(1) Arya Magazine, Idar.

(2) Arya Prakash, Bombay.

The following journals are published in the interests of ladies :—

(1) The Bharat Bhagni, edited by Mrs. Roshan Lal.

(2) Panchal Pandita, Jalandhar.

(3) Banita Hitaishi, Aligarh.

(4) Arya Vanita, Jubbulpore.

(5) Stri Dharm Shikshak, Allahabad, edited by Shrimati Yesodha Devi.

All-India Shuddhi Sabha.—Every Arya Samaj has an inherent power of taking persons of other religions into its fold, and every Arya Samaj is doing its best to raise the status of the depressed classes and untouchable. This action of the Arya Samaj roused the worst passions of friends and foes and so it was thought proper to have a fully organized body for this purpose. By the exertions of Shriman Pandit Bhoj Datji, Editor of Arya Musafir, Agra, on 26th January, 1909, a meeting was convened at Agra. Rai Roshan Lalji, Bar-at-Law, was in the chair. The Sabha was founded. Rana Mira Singh was elected its president and Pandit Bhoj Datji its Secretary. On 21st June, 1911, the Socitey was duly registered. Many influential men, such as Justice Sarda Charan Mitra, have joined the Society. More than 4,000 persons were purified and full rights of Vedic religion were given to them. Many schools are opened for the untouchable and de-

pressed classes. Four of them are in Agra alone. In the Sialkot district 30,000 (thirty thousand) Meghas are purified and schools are opened for them. Meghas are Hindus, but upto this time they were considered as untouchable and no Hindu would have dared to take water or food touched by them. Arya Shudhi Sabha, Sialkot, is doing its best to raise them up morally and socially.

Printed by C. Y Chintamani at the Leader Press, Allahabad